

# Zion's Herald.

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## Zion's Herald.

CHARLES PARKHURST, Editor.

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### OUR LIFE IS LENT.

Rev. Benjamin Copeland.

Our life is Lent:  
Our years are spent  
In penance for the past;  
Our songs are sighs,  
Our brightest skies  
With clouds are overcast.

Our life is Lent:  
The old lament,  
"All, all is vanity;"  
And youth, in tears,  
Awaits with fear  
The morrow's mystery.

Our life is Lent:  
Lord, we repent  
Each folly, fault, and fall;  
Our best resolve  
Do Thou absolve,  
Forgive, forget it all!

Our life is Lent:  
Our hearts are rent  
As we Thy gifts recount,  
And mark again,  
With bitter pain,  
The pattern in the mount.

Our life is Lent:  
Our strength is spent;  
O holy Judge, and just,  
Receive our prayer,  
Poor sinners spare;  
Remember we are dust!

Our life is Lent:  
But Jesus went  
This way; in Him confide;  
'Twill soon be past;  
Then, for thy fast,  
Eternal Eastertide!

Perry, N. Y.

### The Outlook.

In the Senate on Monday, on motion of Senator Sherman, the Cuban resolutions were sent back to the committee for a new conference. It had become evident that the opposition led by Senators Hoar and Hale had developed sufficient strength to prevent the passage of the present conference report. The obnoxious intervention resolution will probably be eliminated. The conservative element in the Senate has thus won a substantial victory over the extreme radical wing represented by Senators Lodge and Morgan.

The resolutions censuring Ambassador Bayard for certain public utterances — for characterizing his countrymen as "a strong, self-confident, and oftentimes violent people, men who seek to have their own way, and who need to have that way frequently obstructed;" also, for inveighing against "that form of State socialism styled 'protection'" — were passed by the National House last week by a large vote, together with a second resolution expressing the sense of the House that no partisan speeches should be made by diplomatic officers. The sting in this rebuke was contained in the words: "Such utterances are wholly inconsistent with that prudent, delicate and scrupulous reserve which he himself, while Secretary of State, enjoined upon all diplomatic agents of the United States."

English bimetalists succeeded in passing a resolution through the House of Commons last week to the effect that the instability of the relative values of gold and silver resulting from the action of the Latin Union in 1893 had been prejudicial to the best interests of the country, and urging the Govern-

ment to secure if possible by international agreement a stable monetary par of exchange between the two metals. The resolution will, however, have no practical effect. Though certain members of the cabinet are avowed bimetalists — Mr. Balfour notably — it was distinctly stated that their personal views would not be permitted to disturb the established policy of the Government. Adherence to the gold standard had made England prosperous and wealthy, and though willing to confer with other powers for the purpose named in the resolution, from that standard there would be no departure.

The new Japan Steamship Company, heavily subsidized by the Government, dispatched its first steamer — the "Tosa-Maru," of 4,000 tons register — from Yokohama to London, via Suez Canal, last week. Five additional ships, mostly transports bought during the war with China, will be added to this line. Meantime contracts for building five new steamships have been awarded to British firms, to be paid for out of the Chinese indemnity fund; and a Japanese commission will watch their construction, learn the methods, and start a great ship yard in Japan where a sixth steamer will be built. These new vessels, officered by Englishmen, will be put on the line to England as soon as constructed, and the vessels now in use will be transferred to the line to be established to the Pacific Coast of this country. Mails, tea, silk, etc., will be sent to us from Japan; raw cotton, wheat, machinery, manufactured goods, etc., will be carried back.

Under the provisions of the Nicaragua Canal bill as agreed upon by the House sub-committee, the reorganized Company will be permitted to float bonds to the amount of \$100,000,000, to be sold as fast as needed to complete the waterway. These bonds, both principal and interest (3 per cent.), will be guaranteed by the United States, which will be protected in its liabilities by an issue of \$100,000,000 of stock, to be the sole property of the Government and to be deposited in the Treasury at Washington. Additional security is to be given to the Government by a first mortgage on the canal. The War Department will supervise the construction. Of the fifteen directors, ten shall represent the Government, and the remaining five the Company and the republics of Nicaragua and Costa Rica. This scheme has yet to run the gauntlet of the House and Senate, and has but little chance of getting through during the present session.

### Direct Electrical Production.

Dr. W. W. Jacques, the electrician of the Bell Company, has been granted a patent for "a method of converting potential energy of carbon into electrical energy." His agent is oxygen, or common air. Ordinarily oxygen combined with carbon produces heat, combustion. Dr. Jacques claims to have discovered that if oxygen be caused to combine with carbon not directly, but through an intervening electrolyte, the result will be not heat, but electricity — an astounding discovery, if it prove to be practical. His method is very simple: The electrolyte is sodium hydrate (caustic soda). This is placed in a Norway iron pot, or cell, which pot or cell is surrounded by a furnace which keeps the solution in a molten state. In this solution a bar of carbon is immersed. Air is then pumped into the solution until it receives more oxygen than it can hold, and parts with it to the carbon. The Norway pot forms the negative electrode or pole, and the carbon the positive pole. The current flows from the carbon outward through the external circuit, completing its path through the iron pot and electrolyte. Dr. Jacques claims that his invention utilizes 85 per cent. of the total energy contained in the coal. If Mr. Edison is right in his estimate that only 10 per cent. is usually utilized, the other 90 per cent. going up the chimney, a vast economy is fore-

shadowed by this new method of generating electricity without steam.

### No New States at Present.

A favorable report for the admission of New Mexico to Statehood has been made in the Senate, and a favorable decision reached in committee in the case of Arizona. Oklahoma will easily justify her claims to similar consideration, and Alaska, too, will not be modest in asserting her right to be recognized as a State in the Union. No hindrance, of course, will be met in the Senate to these aspirations; but the House will set its face as a flint to every proposition that would result in increasing the free-coinage vote in the upper chamber. Says the New York Times: —

"A few weeks ago, nine Western silver States, containing less than 3 per cent. of the country's population, cast for free-silver coinage sixteen votes, or just 20 per cent. of the Senate's entire number of votes. If these three Territories (New Mexico, Arizona, Oklahoma) should be admitted, twelve Western silver States, containing less than 4 per cent. of the people of the United States, would hold just 25 per cent. of the Senate seats and would cast just 25 per cent. of the Senate's votes for the adoption of the fifty-cent dollar."

### Cubans in the Cortes.

The elections in Spain for the Cortes, shortly to be held, call attention to the fact that Cuba, by a concession granted in 1878, is entitled to send thirty representatives to the lower branch of the Spanish Legislature and sixteen to the upper. This would indicate on the face that the island was not badly treated, and could easily protect its interests if assailed by the law-making body. In point of fact, however, the law is so framed that of the entire Cuban representation rarely more than five are Cubans. One must pay taxes amounting to \$25 a year at least to vote at all in Cuba — a restriction which limits the franchise to 53,000 out of a population of 1,600,000. The Spaniards number less than 10 per cent. of the population of the island, but 80 per cent. of them vote, and only about 3 per cent. of the Cubans. Only in name, not in fact, is Cuba represented in the Cortes. Its seats are occupied by Spaniards, some of whom never saw the island.

### The Yuruan Incident Closed.

Yielding to the good offices of this country, Great Britain has consented to divorce from the Venezuelan boundary dispute the Yuruan affair, and to reduce the claim for damages sustained by Inspector Barnes to the nominal sum of about \$5,000. It will be remembered that this British Guiana police inspector was arrested in July, 1894, by Venezuelan soldiers for crossing the Oyuni River to stop a Venezuelan planter from cutting trees on land which he owned. The Venezuelan Government promptly set Barnes at liberty, and paid him a small indemnity. But the Colonial Government at Demerara took the matter up, and figured up enormous damages which the home Government felt constrained to demand. There was a report of an ultimatum having been sent to Venezuela, and there was apprehension that the Corinto demonstration might be repeated on the Orinoco. This reduction of damages will probably prove acceptable to Venezuela and the amount will be paid — thus closing this incident. The whole frontier dispute, in fact, will be amicably settled if the latest tidings from England — that Lord Salisbury has submitted to this Government proposals for arbitrating the contention — prove to be true.

### Andree's Great Air Ship

M. Andree's balloon, which is in process of construction in France, and by means of which he hopes to reach the Pole this summer, will be made of threefold varnished silk, and when inflated will be sixty-six feet in diameter. Its crown will be protected by an oilskin cap. It will be enclosed in the usual net, which will support the car. The latter will be made of wicker-

work, will be roofed, and be provided with berths for two persons, the mattresses being made of inflated rubber sufficiently buoyant to float a person if the balloon comes to grief. Above the car stores will be carried — provisions for four and a half months, a boat, arms and ammunition, a full equipment of scientific instruments, etc. The balloon will be provided with three sails — the main sail being inside the net, and two smaller ones rigged below the balloon, the entire sail area comprising about 120 square yards. It is not intended that the air ship shall sail usually at a height above 650 feet. Three dragging ropes, each 1,300 feet long, will be attached to the car, to regulate the speed and to change the direction of the ship's movement. M. Andree expects to leave Spitzbergen in the early summer on his novel and daring venture. He hopes to reach Bering Straits in six days, but calculates upon thirty. He estimates that his balloon will keep aloft for 900 days, if necessary.

### The Arbitration Conference.

The 22d and 23d of April next have been named as the days for holding in Washington a national conference for the promotion of arbitration. A circular letter has been sent to one thousand representative men scattered through every State and Territory of the Union urging their personal attendance at the Conference. This letter bears the signatures of Chief Justice Fuller, General Miles, Abram S. Hewitt, William E. Dodge, Seth Low, Bishop Foss, President Eliot, Cardinal Gibbons, Charles Dudley Warner, and many others equally conspicuous. Its appeal is contained in the following paragraphs: —

"Assuming that you share our belief as to the importance of the end proposed, we deem it unnecessary in this communication to enter into an extended statement on the subject. By repeated acts, as well as by repeated declarations, our Government has appeared before the world in advocacy of international arbitration as a measure conformable to our own interests and the genius of our institutions as well as to the cause of general justice and civilization. To this effect patriotism, philanthropy, statesmanship, and religion have spoken as with one voice. "In confining the present movement to the promotion of arbitration between the United States and Great Britain, we are not unconcerned for the wider application of the principle involved. But, taking into consideration the importance and the value of practical results, it has seemed wise to concentrate our immediate efforts upon the attainment of a permanent system between the two great English-speaking peoples."

### England's Ambitious Scheme.

It has been in abeyance for a long time, but there is a prospect now of consummating it. The reverses of the Italians in Abyssinia, and the activity of the Dervishes, paved the way for the first steps to be taken — the southward steps, that are to know no retreat until the Nyanza is reached, and the intervening Soudan is re-conquered and absorbed; that are not to pause even then, but to proceed onward along that strip which the Congo Free State is willing still to cede, until they reach the footprints of Englishmen ascending from Cape Colony, and can claim as under British influence an uninterrupted stretch of country from Alexandria to Cape Town. This is the scheme, but there were serious difficulties in the way. The first was of a diplomatic nature. It was necessary to have a good European backing before any forward movement could be made. Italy and Austria apparently succeeded in inducing Germany to drop her quarrel with England and form a quadruple alliance. England, therefore, is no longer isolated, but strongly supported. Even Belgium is said to have been drawn into the deal. France, of course, protested; she will hardly dare do more unless Russia makes common cause with her; but that astute Power may well be content with her success in Constantinople and the Far East. The second difficulty is of a military character. The prowess of the Soudanese has been proved in many a bloody engagement with English troops, even since the fall of Khartoum a dozen years ago. It will take a powerful force and a vast outlay to reduce the Khalifa to submission. But if England is not hampered by outside opposition, her scheme will probably be realized.



## SOME REFORMS DEMANDED OF THE NEXT GENERAL CONFERENCE.

### VII.

THE distinguished contributors to the series of articles upon the above subject are: Revs. J. W. Hamilton, D. D., Wm. Nast Brodbeck, D. D., J. M. King, D. D., Pres. C. J. Little, D. D., Merritt Hulburd, D. D., M. M. Parkhurst, D. D., and J. W. Johnston, D. D. As all the papers were to be received before beginning publication, each has formulated his views without knowledge of what the others have written. Dr. Hamilton's contribution appeared in the issue of Jan. 1, Dr. Brodbeck's in Jan. 15, Dr. King's in Jan. 29, Dr. Little's in Feb. 12, Dr. Hulburd's in Feb. 26, Dr. Parkhurst's in March 11, and Dr. Johnston concludes the series.

Rev. J. Wesley Johnston, D. D.

WITHOUT preface, introduction, or apology, thus saving space in the paper, and also the time of the reader, let me say,—

#### 1. A reform is demanded in the

Character and Conditions of Church Membership.

It is full time that our arbitrary term of probation be abandoned. Just why we should insist in every case upon six months' probation before full reception into the church, has never been quite clear, and, unless I am mistaken, the Methodist Episcopal Church is the only one that makes this demand. Possibly some other of the Methodist churches have a rule of this character, but such a rule was not in original Methodism, neither is there any warrant for it in the custom and history of the primitive church. In the early days of American Methodism, when the country was sparsely settled, when the preachers had circuits demanding several weeks' travel, and when those seeking to enter the church were for the most part strangers, a term of probation might have some advantages; but in the conditions of this day it is not only superfluous, but as a whole is a positive hindrance to the growth of our church. It is monastic. It is humiliating. It makes the way into the church one of degrees and difficulty. There is an element of suspicion in it. It shows lack of confidence in the convert. It has the idea of a founding, with the young soul in its probationary basket on the door-steps. It is out of harmony with the genius and spirit of the Gospel.

Then membership itself should be more correctly defined, and also the conditions by which it may be maintained. As it now stands "A" may move to California and be absent any number of years, living possibly a life of sin, or neglect of all church duties, which is the same thing; he pays nothing to the support of the church of which he is a member, he contributes nothing to any one of the benevolences, he is utterly valueless either as a financial or spiritual help, and yet he cannot be dropped from the roll, and if at any time he desires his church letter, he has only to write for it, and he is at once affectionately commended as an acceptable member. Or "B" for some reason, perhaps a grudge against one of the officials, or because of failure to be appointed to a desired position, or because of a dislike to the minister, or because he has taken up with some religious hobby, rarely if ever attends the church, and does nothing whatever for its support; and yet unless the preacher accepts the odium and responsibility of bringing him to trial and possibly create a disturbance, if not a division, in the church, his name stands on the list of acceptable members. Now the tendency of all this (and these are only illustrations of other cases that might be adduced) is to seriously affect the value of church membership. The most strict and careful business methods should be applied, and the church records, for revision and exclusion, should annually be brought to the last quarterly conference, and the recreant members given due notice of the action about to be taken. On the record of every large church there are scores, and in some instances hundreds, of names of those who from all indications neither pay nor pray, and yet who are carried on from year to year, neither the pastor nor the official board having any power in the matter.

#### 2. A reform is demanded in

The Ordering of Our Church Services.

To go from one Methodist church to another, even in the same city, is often as strange as going into a church of a different denomination. Only that the same hymn-book is used (though that cannot always be said) and the lessons are read from the same Bible, one could hardly be persuaded that the two churches were of the same

faith. In how many churches is the order of service as prescribed in the Discipline totally ignored! Sometimes the chorister, having the choir gallery mainly in mind, arranges a service which meets the approval of the music committee, and the minister takes such remnants of time as are given him. Sometimes the minister, thinking chiefly of the sermon, crowds out almost everything else, and the service is as bald and barren as an old-time conventicle. Even in the administration of the sacraments there is often a lamentable disregard of the forms provided by our church, and many ministers and congregations seem to think that these forms imply neither authority nor obligation. In these matters the General Conference should institute a new order of things, and Methodism in the character and spirit of its church service should be the same in every church in the country, and neither minister nor congregation have any option whatever. In different places that service can be enriched, just as the Church of England service is enriched in St. Paul's Cathedral or Westminster Abbey, but essentially that service is the same throughout the whole world. So should it be with Episcopal Methodism, and any infraction of the church canon should be made a matter of serious discipline. As far as it goes our liturgy is incomparable, and when a minister departs from it he is guilty not simply of a violation of good taste and of offensive egotism, but of a breach of a distinct law of the church. The matter of a Sunday service, after the order compiled by Mr. Wesley, is only a question of time, and the sooner the General Conference arranges for such a service the better it will be for the Methodist Church. Our opening services do not have the distinct element of worship; the praying and the singing and the Scripture reading are often regarded as mere preliminaries, and not infrequently the people in the crowded vestibule and empty pew show how little importance they attach to the first part of the service. Here and there a minister is found who has rare gifts in public prayer, and here and there a congregation may be found who are singularly devout and reverential, but these are the exception. The tendency of the public mind is towards a liturgy, and this tendency is in harmony with the Divine plan, for from the beginning God arranged the services both for the Tabernacle and the Temple upon this order. That something needs to be done is apparent to every thoughtful lover of the church. The crude, hasty, unformed, and often irreverent character of many of our public exercises leaves no doubt as to the necessity for some immediate and general reform in the order of our church services.

#### 3. A reform is demanded in

The General Care and Management of the Sunday School.

There are thoughtful men in Methodism who are prepared to question the real value of the Sunday-school as now conducted. We must remember that the original purpose of the Sunday-school was to teach poor children how to read; but now that the State has taken such education upon itself, the Sunday-school, except in distinctive mission-fields, has no such function. What, then, does it stand for, and what is it supposed to do? Without waiting for an exact definition, it may be assumed that the Sunday-school is intended to instruct children and young people in the Word of God, and to prepare them for full membership in the church. That it does this in a measure all are ready to concede, but that it is doing it in the wisest way and with the best results many will seriously question. As a usual thing—though of course there are exceptions—where the Sunday-school is made very prominent there is a noticeable lack of children and young people in attendance upon the church services. Take the average congregation in New England, or in the Middle and Eastern States, and but a small proportion of the children are present at the preaching services. It is easy to indulge in flings at the minister, to talk about the length and dullness of his sermons, to say that he has not the gift or the desire to interest the young, but these things do not meet the case. The statement may as well be made, for it is true: the children of our Methodist homes are not in attendance upon the regular services of the church, and vast numbers of them are taught to think that attendance upon the Sunday-school is all that is really necessary. This being the case, what can be done with the Sunday-school to make it spiritually influential, so that "for doctrine, for reproof, for correction, for instruction in righteous-

ness" it will meet all of the needs of the hour? As at present conducted the minister has no defined relation to it. He is not the superintendent, he is not *ex officio* a teacher; nominally he is chairman of the Sunday-school board, but actually he seldom is; if his relations with the superintendent are exceptionally cordial he may feel free to speak to the school now and then, but in point of authority he is no better than an outsider. And now here are the children of his church and congregation, for whose souls he is yearning with an intensity which cannot be described and for whom he is responsible in great measure to his Conference as well as the community, and yet he cannot unless by courtesy have the opportunity of speaking publicly to them. The negligence of the church in the matter of well-defined Sunday-school legislation is simply deplorable, and puts the pastor at a manifest disadvantage in this most important and delicate field.

And what is true of the Sunday-school is substantially true of the Epworth League. True, the pastor is *ex officio* a member of the cabinet; that is, he is one in a governing body of seven, and his most carefully arranged and considered plans may be voted down at any time. Here, then, are the children and the young people, subject to no authority or control, except that which is outside of the pastor; and while he is held responsible for the ship, yet he only goes on deck at the invitation of the first officer, or gives an order at the request of some midshipman!

Never having had any trouble in my entire ministry with either Sunday-school or young people's societies, I am all the more able to point out these grave defects in our economy, inasmuch as the personal element has no place in the discussion. With regard, therefore, to both of these institutions the pastor should be invested with plenary authority in everything that pertains to their spiritual care and management. And unless this is done, we will have churches within churches, wheels within wheels, rings within rings, and the church, instead of being a strong, compact organization, will be like an engine loaded down with all manner of machines, each one independent of the other.

#### 4. A reform is demanded in

The Manner of the Election of Church Officials.

In some of our States the law requires that the trustees be elected by the congregation, and that law specifies who are eligible for this office, and also those who have the right to vote. The righteousness of this law is manifest, and now General Conference should go a step farther, and have the stewards elected in the same manner. The present plan, by which the pastor makes the nominations in quarterly conference, gives him either too much power or no power at all. And, as a general thing, being a prudent man, he allows the old board to continue in office year after year, when for the best interest of the church changes are imperatively demanded. Parenthetically it may be here remarked that some men cling most tenaciously to the itinerancy in the ministry, but utterly repudiate the principle when applied to the church official. But why should a minister have either the authority or the responsibility of putting in nomination an entire board of stewards, and the congregation have no voice whatever in such nomination or subsequent election? This is a species of despotism, an arbitrary, autocratic exercise of power, with which no man should be invested, and which if used is abused, and which if not used is yet more abused. To say that it is un-American is to put it very mildly, and in spirit it is far more Roman than Methodist. Every official in the church should be elected by the church, and thus the people would be able to remove men who have become inefficient and correct serious abuses of which they now complain.

#### 5. A reform is demanded in

The Episcopal Administration of the Church.

The presiding eldership should be abolished, and a diocesan episcopate substituted in its stead. Now that so much of our work centres in the cities, the quarterly visitations of the presiding elder are no longer a necessity, and in many instances the visit is purely official and often entirely needless. The official members of nearly all of our city churches are men of business character and standing, and do not require any stated or formal visitation from the presiding elder to bring them up to a sense of their duty. Indeed, it is difficult to secure a representative attendance of the official unless by personal solicitation of the

pastor. As a usual thing there are no complaints or appeals, the church property is nearly always insured, and the Sunday-school organized into a missionary society, and men whose evenings are scarce can hardly see the force of answering these same questions four times a year. Now all this without any reflection upon the office of the presiding eldership, or upon its glorious and heroic past; but the times have changed, and the conditions have changed with the times, and the new conditions demand new measures. The time, therefore, seems to be about ripe for the presiding eldership to pass into the episcopate, and when each large Conference will have its own Bishop who shall reside within its boundaries and administer upon its affairs. One man could make a yearly visitation of the churches, and his coming would be an event of value and importance. Having to stay and see the result of his appointments, possibly even greater care would be then exercised, and being responsible to the General Conference, just as the pastor now is to the Annual, it is easy to see how much work and energy would be expended. The salaries now paid the presiding elders would pay twice over the salaries of the Conference Bishops, giving each of them the full salary paid to our present Bishops. As the administration now stands the presiding eldership has really no authority in the cabinet; it is advisory and that is all, the Bishop making all of the appointments and then leaving to attend other Conferences, while the presiding eldership remains to meet complaints and grievances for which it is no way responsible. Here in New York our resident Bishop, one of the most wise, careful, judicious men in Methodism, an able administrator, an eminently thoughtful and impartial minister, and one who is profoundly acquainted with the needs of our church in these great centres, by the workings of our present system is deprived of any official strength; for New York is administered by a Bishop who resides in Omaha, New York East by one who resides in Denver, and Newark by one who resides in Washington. If Bishop Andrews, our present resident Bishop, whom we all deeply love and profoundly revere, had official charge of New York Methodism for ten years, his administration would be one of the most glorious and conspicuous successes in the history of our church. A general superintendency was at one time a necessity, but that time has gone, and what is needed now is a Bishop in each of our great centres and Conferences who will so direct our work and superintend the churches as to make himself a distinct power all through his episcopate. The election of Missionary Bishops is a step in this direction, and if the General Conference will only listen to the voice of the church, it will not be long until a diocesan episcopate will take the place of the present plan of presiding elders and general superintendents.

#### 6. A reform is demanded in the

Workings of the Itinerancy.

A recent symposium in ZION'S HERALD, in which nineteen favored the removal of the time limit and six argued for its retention, is more than a straw to indicate how the wind blows. The feeling on this matter is more intense than many imagine, and the losses that Methodism sustains from this cause are exceedingly grave. It is undoubtedly true that the ministers who are in our chief cities, and who feel and realize personally the serious problems by which they are surrounded, are singularly unanimous in their desire for the removal of the time limit, while it is equally true that the majority of our church editors and General Conference officers are just as unanimous in favor of its retention. The men who have most to say about the glorious itinerancy are not in the itinerancy, and though the way is open for them to return to it, they have apparently no desire to return. The fact is, the itinerancy is a good thing for—the other fellow.

Now I have spent full twenty years in the active pastorate in such cities as Portland, Worcester, Boston, Newark, Jersey City, New York and Brooklyn, and I am firmly convinced that the time limit is a serious embarrassment to our work, and that Methodism is placed at a sad disadvantage in the great centres of population. I write this carefully, measuring each word as it falls from my pen. To me personally the itinerancy has brought much temporal enjoyment, and I have no grievance whatever. But knowing all I know about our cities and their needs, I wish to deliberately put myself on record and state with all possible emphasis that the time limit must be removed if the Methodist Church is to do its full work in the salvation of the nation. The question is not as to the number of men who can stay five years, or the number who do not remain their full term; nor does the question turn upon the shortness of the pastorates in the other denominations; the question is simply this: If a minister is doing the work of God in a community, building up the church, getting souls converted, acquiring a strong and steady influence among the people, why must he be removed when everything requires that he should stay? The subject of the itinerancy has



been discussed from the personal and the statistical standpoint almost entirely, and the larger and the more vital issues have not had due prominence. This thing of having votes against one in the quarterly conference has nothing to do with the case, for such votes are often in the highest degree complimentary to the preacher; and the more faithful and fearless he has been the more likely he is to have aroused an opposition. The only question to be considered is the nature of the man's work; and the effect of that work on the church; and if his work is of God, and the church is prospering under his care, to remove him has the gravity of a crime! I was opposed to the change made in the General Conference of 1888, in which the term was extended to five years, and I am equally opposed to the extension of the present term to seven, or even ten years. What is required is the removal of the time limit altogether, giving to the minister a yearly appointment, and making his continuance a question purely of fitness and success. I am prepared to admit that at first this would involve more changes than our present plan, but it would result eventually in placing our ministers where they could work to the best advantage, and in every way accomplish the most. In these great centres people are not attracted to a pile of brick or stone, but to the man, and if the people know in the beginning that the man cannot stay with them, he starts at a disadvantage from which he never recovers. The condition of Methodism in all of the large cities in the nation is in itself the most striking argument that can be adduced to prove the urgency of repealing at once the law of the time limit, and thus give both churches and people a chance.

Did space permit I would like to refer to a reform demanded in the election of all General Conference officers, by which such elections should be held by the Book Committee, the Missionary Committee, and by the societies specially interested; and also a reform demanded in the Missionary Society, in which the work would be divided into two departments—the Home and the Foreign—the Home to include the Freedmen's Aid, the Church Extension and the Tract Societies, thus saving secretarial force, and relieving the church from unnecessary burdens; but I have said enough to indicate the direction in which many are thinking. And be it remembered that I have written nothing in the way of mere criticism. The crisis is too grave and the matters too serious for anything of that sort. And so here I stop.

Brooklyn, N. Y.

#### A SUNDAY IN CHICAGO.

WE reached the great city of the West—soon to be, if not already, the greatest city of the continent—late on Saturday evening. A light snow was falling, melting as it fell. We expected, in the morning, to find Chicago's malodorous streets in their worst condition, but a slight fall in temperature had saved the snow, and it lay, a mantle of white, completely hiding the nastiness of the night before. Some of our Eastern cities are wont to jeer at Chicago's self-assurance and her raw Western ways. They would do well to examine themselves with a view of discovering whether their own culture may not be as unsubstantial and fleeting as the snow which hides the abominations of uncleaned streets and alleys. We confess to a liking for Chicago, despite her faults. Her citizens reveal in their faces the consciousness of power. The average Chicagoan is caricatured as an abnormally aggressive person, whose one ambition is to buy and sell more hogs, and to "corner" more wheat, than any one else in the world. A run through the magnificent libraries, the great universities, the fine churches, the institutes of art, and a glance at the public monuments, the wonderful sky-scraping buildings, and the artistic homes of Chicago, will completely dispel the conceit that this great city of the West is not a city of thought, of refinement, of benevolence, of true and generous culture. Its park system is a triumph of art, labor and philanthropy. Its death-rate is the lowest of any large city in the world. Its civil service law, recently adopted, marks an epoch in the evolution of municipal government. Indeed, there is nothing in the way of civic progress for which Chicago does not seem capable. It has its dark side which has been so persistently, we had almost said so pertinaciously, exploited that many have quite overlooked the real Chicago.

Our interest in the city centres in its churches, of which there are, so we are told, between six and seven hundred. Within the city limits (which do not extend beyond the State of Illinois) there are 127 Methodist Episcopal Churches, of which number 42 are German, Bohemian and Scandinavian churches. The remaining 85 have, according to the Conference Minutes, a membership of 16,000, which is one per cent. of the population. This ratio would be illustrated in a town of 10,000 inhabitants by a Methodist church of 100 members. The addition of the membership of foreign birth would raise the ratio perhaps one-fourth per cent.

Methodism is represented in Chicago not only by its churches, but also by a strong branch of our Book Concern under the management of Dr. Lewis Curtis; by the Northwestern Christian Advocate, in charge of that veteran editor, Dr. Arthur Edwards; and by the Epworth League, whose headquarters are located in the Book Concern building. Dr. Berry, editor of the Epworth Herald, lives in Ravenswood, a northern suburb. Mr. C. E. Piper, the League treasurer, is a Chicago resident. We looked carefully through the directory of Methodist churches

and ministers, prepared by the Chicago Preachers' Meeting, for the name of Dr. Schell, the general secretary of the League, but were unable to find it. On inquiry, we were told that Dr. Schell was regarded as a resident of New York.

There are a large number of Chicago ministers whom we should have heard had it been possible to divide ourselves into several parts. We were actually limited to three services. Of these, one must be a Methodist service, and as we had determined to hear Rev. N. D. Hillis, Professor Swing's successor at Central Music Hall, the Methodist sermon could be heard only in the evening. For the third sermon we were limited to the one church which advertised a service for the afternoon—St. James' Episcopal Church on the North Side. We had planned to hear a Methodist of wide reputation who shepherds a flock on the West Side, but the announcement that Rev. Frank Crane, D. D., recently of Omaha, Neb., a distinctively Western man, would inaugurate his pastorate of Trinity Church on this particular Sunday, decided us in favor of the South Side Church.

Rev. N. D. Hillis, D. D.

It was perhaps twenty minutes before the hour of service when we reached the corner of State and Randolph Streets in the heart of the downtown or business district where Central Music Hall, the home of Central Church, is located. This is not an unhandsome building, though it seems exceedingly insignificant in the shadow of the twenty-storyed Masonic Temple on the opposite corner. However, it possesses what many of our best churches lack, a hospitable entrance. As you ascend the flight of stairs leading to the auditorium you get visions of wigs and long hair in several styles, suggesting the enterprise of the man who rents one of the many business rooms of the Central Church block. There were perhaps fifty persons in the church when we entered, and at five minutes to eleven there could not have been more than two hundred present. But the stream had just begun to move, and by the time the great organ began the opening voluntary the lower floor, which seats about one thousand persons, was quite well filled. An invitation is posted in the vestibule to rent seats, but there seemed to be no difficulty for the stranger to obtain any seat he wanted. We were courteously shown to one of the most desirable positions in the house and were not disturbed during the service by late comers. The rostrum of Central Church could scarcely have been plainer. A heavy curtain shut off a large part of the stage, leaving room only for two floral pieces, the pulpit, and two very plain oak chairs. The organ is a good one, and the organist gave a modest voluntary which glided without any perceptible break into the first notes of the opening hymn. Just as the people rose the curtains back of the rostrum parted, and Dr. Hillis, the pastor, accompanied by his precentor, advanced to the front of the platform, joining heartily with the congregation in the splendid strains of "Olivet." Then followed a Scriptural selection from Romans and the prayer, the latter showing signs of the most careful preparation. The announcements indicated the growing efforts of this church to become a working body. There is now an evening service addressed by the pastor and Dr. Gunsulius, a Sunday-school in the afternoon, and a young people's club on Monday evenings for the study of social questions. Another hymn was sung and then came the sermon.

One could scarcely fail to notice that the extreme paleness of the preacher's face was something more than the scholar's pallor. Moreover, the high cheek bones, the large ears, the square, high forehead, the deep-set eyes, the strong, protruding chin, the firm, thin lips, half hidden by a dense black moustache, combined to give an almost cadaverous appearance to one who would everywhere be taken for a man accustomed to spare living and high thinking. The text included three passages of Scripture: Rom. 12: 15, 20; Col. 3: 13. The topic was, "The Science of Right Living," and was one of a series in character building. Dr. Hillis reads, but he is a very much better reader than was the late Professor Swing. There is a barely perceptible drawl that reminds one of the founder of Central Church, but in all other respects Dr. Hillis has few, if any, idiosyncrasies. The first paragraph of the sermon referred to the lack of authorities on the science of right living:—

"The great writers of all ages have held themselves well away from any formal discussion of the art of right living and the science of a skillful carriage of one's faculties. Government, war, and eloquence have indeed received full scientific statement, and those arts called music and marble have obtained abundant literary treatment. But, for some reason, no philosopher has ever attempted a formal treatise teaching the youth how to carry his faculties so as to avoid injuring his fellows and secure for them peace, happiness and success. Nevertheless the art of handling marble is nothing compared to the art of handling men. Skill in evoking melody from the harp is less than nothing compared to skill in allaying discords in the human soul and calling out its noblest impulses, its most energetic forces. The reason for this lack of a science of right living is due to the fact that it is the largest subject that can be handled. It concerns the right carriage of the whole man, the handling of the body, the maintenance of perfect health, the control of the temperance, the use of reason, the control of judgment; it concerns conscience and conversation, friendship and commerce, and all the elements affectional and social, civil and

moral. Man has made himself monarch in every other realm, but breaks down utterly in attempting the task of living peaceably with his neighbors.

"The problem is vastly increased by the continual conflict with evil. Integrity can never be good friends with iniquity, nor liberty with tyranny, nor sweetness with filth and foulness. There is no skill by which John can ever live at peace with Herod. Devilry cannot be overcome by diplomacy. Men of integrity and refinement can have but one attitude toward corruption, drunkenness, parasitism, glided iniquity—the attitude of uncompromising hostility. In an age and city like ours only men of mush and moonshine can be friends with everybody.

"But great as the problem of a right life is, it is the only thing worth living for. All the majesty of the summer, all the glory of the storms, all the beauty of galleries, is as nothing compared to the majesty and beauty of a full-orbed and symmetrical manhood. Such a manhood is possible. Should there be in this church," said the speaker in closing, "a conspiracy of a few persons toward this refinement and culture, this beauty and sweet Christian living, the presence of these Christ-formed persons would transform our community. One such harvestful nature carries power to civilize an entire city. We no more need to demonstrate the worth of a sane, sound, Christlike character than we need to prove the value of the all-glorious summer, when it fills the earth with fragrance, the air with blossoms, and all the boughs with luscious fruit. As Christians we are to be man-makers and man-menders. We are to help and not hurt men. This it is to walk in love. This it is to overcome evil with good. This it is to be not printed but living gospel. This it is to be a master of the art of right living. This it is to be followers of Jesus Christ."

We have given the briefest outline of a sermon bristling with thought-provoking sentences and embellished with striking and beautiful illustrations.

Rev. Francis J. Hall.

In the afternoon we attended the four o'clock service at St. James' Episcopal Church, located on the corner of Cass and Huron Streets, just north of the river. It is one of the largest and most influential churches in the city. The pastor is Dr. J. S. Stone, formerly of the East. He has two assistants to aid him in the work of his large parish. Being the first Sunday in March, the monthly musical service was given. This is a noted feature of St. James' Church, which has, perhaps, the finest choir in the city. When the service began there were about five hundred persons present. Before the close this number had increased to eight hundred. We shall not attempt a description of the fine organ and choir effects. To one accustomed to a simple and a more or less spontaneous service, the chanting of the highly-trained choir, the hurried responses, and the apparently mechanical conduct of the stately ritual, may seem lacking in spiritual warmth. Without reference to the effect of such a service on a regular worshiper at such a church, it is a pleasure to record that the manifest reverence of the worshippers, the absence of all sensational or clap-trap methods, the Scriptural sermon, and the last faint notes of the recessional hymn, will remain as a blessed memory with the Methodist visitor at St. James that Sunday.

It was a disappointment to learn that Dr. Stone, the pastor, was absent from the city. The sermon, which was very short, was preached by Rev. Francis J. Hall, instructor of theology in the Western Theological Seminary of this city. Professor Hall's voice is somewhat strident, but not unpleasant. Appropriate to the Lenten season, his sermon was on sin. His text was the well-known passage from John: "If we say we have no sin, we deceive ourselves." In answer to the question, "What is sin?" it was stated that many regard sin as a mistake. It was that, yet it was much more. If sin was merely ignorance, then the sinner would not be guilty. Sin has many disguises, but in essence it is a conscious violation of the known will of God. There are many degrees and forms of sin. The most common are what are known as venial or sins of weakness. These we commit every day of our lives. They are

dangerous only when we take no care to get rid of them. But if we humble ourselves, reaffirming their nature, and turn to God in true repentance, these sins will not be imputed to us. Besides venial sins, there are the sins of waywardness, committed by those who think the way of the fathers too narrow, and by those who seek to make terms with God. The worst form of sin is rebellion, which says to God, "I will not."

The saddest thing about sin is sin itself. Even the devil and hell are not as black as sin. What, indeed, is hell but that place where sin reigns supreme?

Rev. Frank Crane, D. D.

In the evening we turned southward to Trinity Methodist Episcopal Church, familiar to our people East and West. This was once the leading church in Chicago Methodism, and it still has on its roll of members many prominent names. But the changes affecting all downtown churches have been felt by Trinity, and both its membership and attendance have been sensibly decreased. When its late pastor, Dr. Leek, was transferred to Pittsburg last October, the pulpit was left vacant and many of our most prominent ministers throughout the country have been invited to preach from week to week since that time. Among the number was Rev. Frank Crane, D. D., of Omaha, who was finally selected and invited to become pastor of the church. We considered ourselves fortunate in hearing Mr. Crane, who is a Western man, having been born in Illinois some thirty-five years ago. He is the son of the late Rev. J. L. Crane, who was chaplain of Grant's regiment in the late war and a striking figure in Illinois Methodism. Dr. Crane comes from a three years' successful pastorate of the First Church of Omaha. We were sorry not to hear the new pastor's opening sermon, which was highly spoken of by the city papers.

The evening sermon was from Matt. 11: 4: "Go and show John again those things which ye do hear and see." The subject was, "True Religion." No synopsis of the sermon will do justice to the speaker. He is utterly unconventional, speaks without notes, and illuminates his subject by flashes of humor that keep one constantly on the alert. The sermon may not have been as finished as the others we had heard, but it had unction, and therefore power. His introduction was something as follows: "John the Baptist was a peculiar man, a striking figure standing beside the Jordan preaching 'Repent, for the kingdom of heaven is at hand.' As the people thronged him there appeared a strange presence from Galilee, a workmanman. John sees him coming, and pointing his long, skinny hand toward him says in words which end in a scream, 'Behold, the Lamb of God!' Then came the voice from heaven, 'This is my beloved Son.' It would seem that after such a manifestation John could not have doubted, but he crossed the path of a wicked woman and was cast into a loathsome prison where he sat and ate his heart. And he began to doubt. So he sent messengers to Jesus asking, 'Art thou he that should come?' Well, what answer does the Lord send back? Here is a doubter, an honest doubter, and how is he answered? Not with the refinements and subtleties of argument. Jesus was the master of the human mind, but He did not try to argue John into a right faith. Nor did He use the Scriptures with John. We print texts of Scripture on cards, and place Bibles in depots and railroad trains, and paint exclamations on bridges, and wonder why people are not converted. Nor did Christ make use of miracles with the Baptist. He was not the type of mind that could be persuaded by a miracle. Nor would we be persuaded to-day by miracles. What did Christ do? He said to the messengers: 'Go and tell John what you have seen and heard.' Religion must be demonstrated by what it can do. If you want a cook you may try one who has been graduated from a school of cookery, but the test is not the diploma the young woman shows, but the food she prepares; and if that is not satisfactory, you come back to Bridget who has no diploma and could not read one if she had it, but somehow has the knack of preparing a digestible meal. What is the test of your religion? It is what it does for you. Neither education, nor social advantage, nor art, nor the contemplation of nature, can transform the human heart. What is the difference between the thief who breaks into your hen-house and a railroad magnate who with a stroke of the pen wrecks a thousand homes? Only the difference of intellectual training. There are persons who regard this church as a place for old women and feeble-minded men, and talk much of the refining influences of education, art, and communion with nature. I would rather have the help of a little Sunday-school girl who knows the love of Jesus Christ than all the so-called interpreters of nature."

As we hurried out of the church after the service a gentleman plucked us by the sleeve and said, "What do you think of him?" The reply was, "You have made no mistake." We congratulate Trinity Church on its choice, and prophesy for it, under its new pastor, a return of its former prosperity.



Dear little cooks, with faces clean and bright, What makes your loaves of bread all so fresh and light?

"We use Cleveland's Baking Powder."

Sweet little cooks, pray tell me what you take To make so rich and fragrant your spicy tins of cake?

"We use Cleveland's Baking Powder."

Wiselittle cooks, now tell me please the way To always have good luck on every baking day?

"Why, use Cleveland's Baking Powder."



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## The Epworth League.

### New England District.

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### THE PRESIDENT'S NOTE-BOOK.

Rev. Edward M. Taylor.

THE voluntary system of giving is the financial method of American Christianity. We have no "Establishment," no union of Church and State. These are among the choice blessings of free America. Our dictum is, "Every man, according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver."

This system of free giving, however, meets two dangerous competitors in our modern American life. First, the inordinate avarice of the present day, and, second, the mad rush of our people after pleasure. To change the figure, we might say that pleasure and avarice, like tireless jades, sit upon the neck of our restless life and ride it almost to destruction.

Our young people are not proof against these insidious influences; indeed, some of them are in deadly peril, for the poison has already entered the veins of the spiritual life. They may not have become avaricious in the miserly sense of the word, but they are seriously touched with the enervating influence of the pleasure-loving devotee. Any candid observer may see this in the laxity by which some of our young people hold their church obligations, especially when those obligations make demands upon their pocket-books. Generous giving is hard work. Systematic giving is very rare. In making our appeals for benevolent purposes we are forced to use all kinds of expedients to secure a generous response. We play the clown with the witty story; we work the sentimental with the penny-for-each-birthday dodge. Then comes the "agony Sunday" with its frantic exhortations. A condition of heart demanding such special pressure in order to call Christians to the duty of giving for Christ's sake indicates an abnormal spiritual life. These expedients are but occasional hot water bags for warming up a low vitality to benevolent action. Hot water bags may be good things in physical therapeutics, but an individual who is in constant need of such applications in order to thaw out numbness is indeed in a very bad way.

League presidents and pastors should study earnestly this question of benevolence in its relation to the young people of the Epworth League. "Line upon line, and precept upon precept, here a little and there a little." Only by this method may we hope to bring a healthy conscience to bear upon the question of giving for Christ's sake.

It is simple Christian duty and should be systematically observed. "The Son of God who loved me and gave Himself for me." What sacrifice of our means are we making to reciprocate that matchless sacrifice of love? How much of our money goes to the support of pure selfishness and how little to Christian benevolence? Many of us are like the man in our civil war who boasted of having one son in the

Union army, and yet with a portion of his money was running a powder mill in the heart of the Southern Confederacy.

In the use of our money are we conformed to the godless world, or are we transformed by the renewing of our mind to the perfect will of God? Are the marks of the Lord Christ on the dimes and dollars we own? If so, they will be "tithed" for the Lord.

22 Copeland St., Roxbury.

## The Horizon.

Rev. Frederick N. Upham.

### Conference.

"Whither the Tribes Go Up."

THERE is nothing just like a Methodist Conference. Conventions, councils, assemblies, associations and synods may resemble it, but they never resemble it closely. It is unique. Interest in the Conference is perennial. It marks the lapse of time for the Methodist preacher more than New Year's does. "Another year" in his parlance always means "another Conference year." When he can say, "Conference will soon be here," he invariably experiences a quickening of pulse, a rapidity of heart-beats, and a feeling of pleasurable anticipation. What reunions, what renewals of friendship, what uplifts and outlooks, what alternations of hope and fear, what surprises pleasant and sad, what moments of self-struggle and of inward examination, what hours of holy fellowship, what self-dedication, what vows registered in high heaven! Conference week witnesses them all.

### The People Interested.

Nor is the interest confined to the preachers. The people like it. They go whenever they can. For many laymen there is a fascination about Conference that grows upon them. Some of them are as familiar figures at its sessions as are the ministers. Attendance upon Conference is both a mark of and a means of fostering intelligent church loyalty. Respect and love for our peculiar institutions are enhanced as they are seen near at hand. Bugbears are banished, prejudices removed, and misgivings allayed by a face-to-face look. The old itinerant wheel is not so relentless, authority is not so arbitrary, and "things are not what they seem." In the interests of strictest truthfulness it must be admitted, however, that there have been exceptions to this rule. The rule, nevertheless, holds. A Conference audience is usually in the highest degree representative. Methodist cream rises about that time.

### The League and the Conference.

We are sure there is much needless ignorance about the Conference, especially among the young people. Dr. Schell says there are twelve theological schools to teach young preachers, but only one school for young Methodist people, and that is the Epworth League. We sincerely hope that the scholars will do credit to their school. A most interesting program, to be given within the next two or three weeks, would be the following: "An Annual Conference." Let the preacher in charge be the bishop, the local preachers and class-leaders represent the preachers. Have two or three young men who are to be received on trial. Appoint some well-informed brothers or sisters—the trend is that way—to represent the great benevolence by briefly stating what the societies are doing. Let the bishop address the candidates for the ministry, and give a good explanation of his episcopal work as well. Then let him read the appointments, and adjourn the Conference. It can be made a success, we know.

### Esprit de Corps.

Conference wondrously cultivates "the animating spirit of a collective body," which is the awkward way of putting into English the French *esprit de corps*. See the brethren gathering. They have not met, many of them at least, for a year. The hand-grasps are hearty; the inquiries are affectionately sincere; the sympathy is unalloyed. How Methodist preachers do sing! The hour for the opening session has come. The Bishop arises and announces hymn 798. In all our going to Conference we think we never knew but once any other hymn to be sung at this time. Mark its appropriateness:—

"And are we yet alive,  
And see each other's face?  
Glory and praise to Jesus give,  
For His redeeming grace."

The tide is rising. A tender earnestness lends melody to the swelling song. A pathos quivers in the words, as though the plaintive tremolo were giving forth a tearful strain:—

"What trials have we seen,  
What conflicts have we passed,  
Fightings without and fears within,  
Since we assembled last!"

Straightway the tone changes. It becomes triumphant and almost exultant:—

"But out of all the Lord  
Hath brought us by His love;  
And still He doth His help afford,  
And hides our life above."

How faith nerves to courage, and courage leads to dedication, as "brothers in the Lord" conclude their song:—

"Let us take up the cross  
Till we the crown obtain;  
And gladly reckon all things loss,  
So we may Jesus gain."

Before the hymn is concluded the whole company of preachers feel "as one man." A

brotherhood, strong, compact, kindly, loving, is realized. The *esprit de corps* has come.

On throughout the Conference sessions there are moments when the fraternal mercury rises, and affection glows with fervent heat. When some veteran of a hundred well-fought fields, whereon he has held high Christ's crimson banner, finds that he must retire from active service, lay down his loved work, and enter the superannuate group, then the old-time love reasserts itself. Who of the New England Conference can forget the thrilling scene that took place at Waltham two years ago? Our noble Nestor, that prince of preachers, the courtly gentleman yet approachable friend, the man of transparent soul and unblemished record, Dr. William E. Clark, felt compelled by the weight of years to withdraw from further active work. Dr. William Rice, his peer, to whom similar tribute might with equal fitness be rendered, rose to address him in behalf of his brethren. As he called over the roll of the illustrious and sainted dead, Hascall, Newhall, Haven and Prentice, and spoke of the vast multitude awaiting at the goal, which the veterans were now nearing, the effect upon the Conference became overpowering. Passing on to the "delightful day" when translation should come, the earnestly eloquent speaker quoted with tender emotion:—

"Oh, then, what rapturous greetings  
On Canaan's happy shore,  
What knitting severed friendships up,  
Where partings are no more!"

Ah! how the "blest tie" bound all together at that hour! *Esprit de corps*, did we say? No body of men ever experience or exhibit it more than does a Conference of Methodist preachers.

The spirit moves rapidly among all the people present. Phillips Brooks, at the quarter-millennial celebration of Harvard, said that the old University seemed to take on a personality. It had a heart. It loved and was loved. So at a Conference Methodism seems to become flesh and blood. Nerves tingle, eyes flash, a heart glows—our dear church becomes incarnate, and her loyal sons and daughters love her. Let them sing at this time, "I love Thy kingdom, Lord."

Do you not perceive that of which we speak? We need among our people this spirit. We must betake ourselves to the altars where glow the holy fires. Chilled, enervated, listless, we ought to be aroused, enthused, inspired. Methodist millions want *esprit de corps*. Find it at the Conference shrine.

### In Conclusion.

Much might be said of the special importance attaching to the Conferences to be held this spring; of the great General Conference assembling in May; of "time limit," and episcopal tenure, and missionary bishops, and consolidated benevolences, and the ever-present woman question. We refrain. Upon these dry bones the spirit of life will be breathed, and ere long they will walk abroad demanding all the attention of our wisest men.

We believe the alert preacher and devoted League president will instruct their young people upon these great themes. From the watch-towers some of us discern a lurking foe among the thousands of our Israel. Who is he? Disloyalty? No; he has never yet lifted his traitorous head. Heresy? No. His bold assaults are upon other ranks. Worldliness? He is at hand and needs watching, but we need not fear his withering curse. What, then, is his name? Who lurks among the tents of Israel? Ignorant indifference—that is he.

We bespeak for the great League anniversaries at Conference a magnificent representation of our young people.

We plead for the memorial service, and in the name of all that is sacred, and by all instincts of gratitude and affection, urge a deliberate and solemn assembly, with all the members of the Conference present, when, without hurry, the honored dead may suitably be remembered.

And, finally, a survey of the horizon shows no diminution of interest in the old-time Methodist Conference. Hospitality isn't dead, though the spare-room is less in evidence.

The Conference spell has seized this pen, as it has crossed and recrossed the page, has woven a charm of expectancy over the heart and mind of who writes, and has inspired the prayer: O Jerusalem, our Zion, "Peace be within thy walls and prosperity within thy palaces!"

Dorchester, Mass.

## PRACTICAL SUGGESTIONS FOR BUSY WORKERS.

### Dept. of Spiritual Work.

Rev. E. O. Thayer, D. D.  
First Vice President.

THIS department has seven sub-divisions. In the larger chapters, at least, each division might have a committee of its own, subject to the orders of the first vice-president. This would secure a thorough working of the entire line of duties. At present the Sabbath evening prayer-meeting monopolizes thought and action. A sub-committee on "the spiritual welfare of members" might devise and carry out plans for instructing young converts in the Discipline,

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CONSUMPTION

and other things necessary to be known before reception into the church.

There seems to be no reason why the Epworth League should not share in the good work done in jails and prisons by the Christian Endeavor Society. "Christian work among the young" ought to include the lower classes as well as our respectable neighbors and friends.

Other sub-committees ought to regularly attend and help the workers in Junior Leagues and Sunday-schools. The old saying about everybody's business being nobody's, applies forcibly to the practical relationship of the first department to these two important interests.

Many of our chapters can support native pastors and teachers in foreign fields. Somebody must have a special interest in arranging for missionary services and supplying missionary literature. Advance in missions in the coming years depends largely upon the right training of our young people. A special "mission committee" can be made a power.

These are only suggestions for a few lines of work, which can be almost indefinitely expanded. The more minutely the work is divided the more members are interested. The danger of losing sight of the individual Christian worker in the committee is avoided when each member has a special duty to perform and for which he alone is held responsible.

An ideal chapter, in which every member is intelligently and zealously busy, will produce an ideal church in the near future.

Gardiner, Me.

## Dept. of Literary Work.

Rev. W. J. Yates.  
Third Vice President.

SOME localities seem to be infested with the spirit of the drama, running to low comedy. Some of the farces advertised to be presented by members of the young people's societies of various churches in New England are disgraceful, putting it in the mildest possible terms. We do not often hear of Epworth Leagues as guilty on this line, though occasionally we learn of a chapter which has given way to the evil influences surrounding it. Our Leagues are finding in most places no need of theatricals, cards and the dance, to hold their members. Push the regular lines of work, revolve the whole wheel, and success is assured.

One of the best entertainments reported to us was given by the chapter in Stafford Springs, Conn., recently. The organization of the Methodist Episcopal Church at the Baltimore Conference in 1784 was represented. Rev. J. I.

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Bartholomew composed the speeches and debates and conducted the exercise, which was full of interest as well as instruction. Costumes were not used, but each of the preachers known to be present at the meeting was represented by a young man. Mr. Bartholomew has been requested to prepare this exercise for publication. It could be used to advantage in many of our chapters.

Another League recently gave an evening with St. Luke. The topics presented were: "The Author and his Sources of Information;" "Date of the Gospel with Reason and Proof;" "Characteristics of the Book;" "Comparison with Matthew's Gospel;" "Geography of the Gospel;" "Palestine in the Time of Luke;" "Pen Pictures from Luke's Gospel" (a poem). Rev. F. C. Baker, of Moosup, Conn., was the author of this last program and of the poem.

The program of the Conference anniversary of the League in connection with the New England Southern Conference at Fall River, has been issued by the president, Rev. O. W. Scott. It is in the form of "the wheel," printed in colors on fine cardboard, and is attractive as well as novel, doing credit to printer as well as president. Rev. Fred M. Davenport, of the New York Conference, is to deliver the annual address.

Rockville, Conn.

#### Dept. of Junior Work.

Mrs. Annie E. Smiley.  
Supt. Junior League.

#### The New Child.

WE hear a good deal nowadays about the "new woman," and occasionally some one dares to hint that we need a "new man," but, almost before any of us have thought of it, the "new child" is here. Rather, perhaps, we should say there is a new conception of childhood, and that is about all there is that is new in regard to any of these three classes.

The old-time child was "seen and not heard." He sat decorously in assemblages of his elders, and dumbly listened until it is no wonder that these same elders were obliged sometimes to remind each other that "little pitchers have big ears." But we have changed all that. The "new child" uses his ears, to be sure, but he uses his eyes, his tongue, and his hands as well, and we are all wonderfully surprised to see what good use he makes of them. The old cry was that the children would wear out the church carpets and tear up the Bibles and hymn-books. Now the enterprising Juniors are earning and saving money to buy new church carpets and singing books.

The long, old-fashioned sermon contained not a crumb for the children, and what wonder that they got into mischief, or, oftener still, went to sleep? The modern pastor who forgets to put something into his sermon for the children is voted a "back number," and is on the sure road to superannuation.

Patriotism was too long a word for children to learn in the old days, but now the flag on the school-house teaches its daily lesson. Intemperance was a butt of ridicule to the old-time child, but now the Loyal Temperance Legion stands in solid ranks and sings the stirring refrain, "Saloons must go."

Children were supposed to be penniless in the old days. The father carried the purse for the family, and on Sabbath morning he solemnly gave each child a penny for the contribution box. Now the children take pride in earning money to give; and that they are not penniless creatures the overflowing money-drawers of the penny candy stands attest, for the "new child" has not lost his taste for sweets, and is not so unselfish as to be willing to give all of his money for works of mercy and help.

Any one knew enough to teach a primary school, or a "dame school," as they were called at the beginning of this century, but we begin to wonder where the gifted teacher shall be found who will be thought worthy to teach the children of the twentieth century. Learned professors discuss "the soul of a child," and we are in danger of going to the other extreme in our estimate and treatment of childhood.

An old lady who had all her life long been warmly interested in missions, was greatly surprised when, at last, she discovered that "heathens are folks." Children are "folks," and it

will be a happy day for childhood when we learn to respect the individuality, and recognize the personal responsibility, of even a little child.

Ipswich, Mass.

#### SWEET PEAS.

##### A Few Points from Experience.

John Hamstead.

SPRING is once more upon us—the time when the garden will claim our attention and thought. There is probably no flower cultivated that produces such a degree of satisfaction as our common sweet pea. It is the most hardy and most prolific, and considered by many the sweetest flower cultivated, and a few points gathered from experience may possibly be of service to some of our Epworth Leagues.

My annual allowance has been two pounds of peas, which I purchased at the reliable seed store of R. and J. Farquhar & Co., 16 South Market St., Boston. They cost eighty cents a pound, and may be delivered by mail at the same price. The next matter to consider is when, where, and how to plant them. There is no fixed time, but a good rule is to plant when the gardener puts in his earliest garden peas, which is usually about the first of April; they are hardy things and will come forth from a burial of snow as bright and fresh as though they were enjoying a June shower. The three essentials necessary for success are—deep, rich loam, a sunny place, and an abundance of water. I never use any tool other than a garden fork, either in planting or cultivating peas. The fork works the soil easier and loosens it far better than a hoe. Plant the peas in trenches dug at least a foot deep, and then sow, not in the middle, but upon each side, giving the roots and vines a better chance to spread out, reserving a few to use in case any should fail to come up. The total length of the trenches is 100 feet for two pounds of seeds. Cover them at first with only an inch of loam, but as they grow keep working in the soil around the vines, and in this manner bring the roots far down in the ground—a preventive against drying up. The vines should never be killed up, as that forms a water-shed, but keep the trenches a little depressed so as to retain the water, which should be given them very freely.

Next comes the staking. Stout birch bushes are good, with the tops clipped off to a uniform height of four feet, but these are not often available. Another good method which is within the reach of all is to drive stakes along the outside of the trenches, four feet high and about six or eight feet apart, and upon these stretch three lengths of cord or wire, making a neat trellis which will keep the vines within bounds and bring the blossoms within convenient reach.

The picking should always be done with scissors, as pulling off the blossoms tears the vines, often dragging them up by the roots. If the vines have done well, there will be two or three and sometimes four blossoms upon one stem, and it is well to wait until all have opened before cutting that stem. In arranging them they must never be tied or crowded; just drop them in a vase loosely, give them a shake, and they will arrange themselves. A few sprigs of "infants' breath," or some similar plant, adds much to the attractiveness of the cluster. Another pretty style of arranging them is to set in the centre of a deep sauce-dish a tumbler or some such like vessel which will stand about an inch higher than the dish, and fill both with peas, thus forming a comely, oval-like bouquet.

Sweet peas are thirsty plants and require much water both before and after picking. The vessels in which they are placed should be filled to their fullest and fresh water added daily. An occasional bath will greatly revive them, and in this manner they can be kept bright and fresh for a week.

Care should be taken to allow no blossoms to go to seed, for as soon as this occurs that vine will cease to bloom. If a seed-pod should be overlooked, it should be picked as soon as discovered.

Last year I began picking the 17th of June and continued to pick from the same vines until late in the fall. During the last six weeks of the summer months there was scarcely a day in

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## IT SPEAKS.

You recall the story of the woman who called her dog "Chauncey Depew" because she always made him speak for his dinner.

There is nothing that speaks as eloquently to the guests at your table as a stately sideboard. In calling attention to this subject we wish also to call attention to a very remarkable design at moderate cost.

Here is only a 5-foot Board, but it looks every inch of seven feet. It stands nearly 90 inches in height. The top is about 32 inches deep. There are three upper shelves, 2 plate closets, a china closet, a silver drawer, a 50-inch linen drawer and a serviette drawer.

The carving of the pillars and capitals, of the panels and columns, is worthy of close study. The China Cabinet has heavy plate glass sides and a 30-inch plate glass door with steel lock. The mirror is over four feet in width. The general appearance of this Sideboard is very imposing.

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which the yield of blossoms would not have been worth from one to two dollars at retail city prices. After furnishing what was needed for the Mercy and Help work at home, the rest were taken to the city, a goodly portion finding their way to the Deaconess Home, and by the deaconesses distributed among the sick and needy under their charge.

We have now, however, in our Methodist Hospital, a new and more urgent field for this line of work. Miss Lunn, referring to this, says: "Some fear that the Hospital will offer such inducements for the flowers sent in to the Home that the other cases will be deprived of any, but I tell them that I expect the Epworth Leagues will send in enough extra flowers to supply the Hospital." Here is an open door of usefulness which appeals to every member of our League. During the summer let us keep these afflicted ones supplied with these angels of mercy. Flowers packed upon a layer of grass in a basket, with a good sprinkling before starting, and well covered, will endure the journey without the wilting of a leaf, and nearly every express company will deliver them free of expense. Read Galatians 6: 10.

Atlantic, Mass.

#### A Good Work—They Ask Your Help.

THE Epworth League of the Meridian Street Church, East Boston, is flourishing spiritually and numerically, and among many other good lines of endeavor they are doing a grand work for sailors that come to the port of Boston. Every Sunday forenoon, from April 1 to November 1, eight consecrated young men man the mission boat, "Dante," and go out to all the vessels in the harbor or lying at the docks, with religious papers, magazines, Bibles, hymn-books, and a cordial invitation to a Gospel service of salvation. These are very well received. Last season they visited 977 different vessels, representing 5,200 men in crews, and distributed 15,800 papers, magazines, Bibles, etc.

#### A Floating Library.

The large library that has accumulated in the church, and all the books now coming in, are being packed in neat library cases, holding about thirty books each, and loaned out to the coast-bound vessels for reading on ship-board, with the request that when the library has all been read, they will return it and get another.

#### An Appeal.

Now, will all the Epworth Leagues and churches and ministers help us in this work by gathering at once our own church papers, *Youth's Companion*, the *Christian*, the *Congregationalist*, the *Independent*, *Morning Star*, *Observer*, etc., periodicals of all kinds, and good readable books, barrel or box them up, and send to Meridian Street Bethel, East Boston, Mass., with a card attached, stating where they came from, and their receipt will be duly acknowledged. Please be careful to direct as above, prepay the freight if you can afford to do so, and you will greatly help on a good work, which, without such co-operation, will be impossible.

L. W. STAPLES, Pastor.

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## The Family.

### LIFE'S WEAVING.

We are weaving the thread of our life-webs,  
Day by day;  
And its colors are sometimes sombre,  
Sometimes gay;  
For we dye it with every passing thought,  
And with words and deeds is the pattern  
wrought.

The pattern will grow into likeness  
Of our creed:  
If the thought be loving and tender,  
Fair the deed,  
It glows with a beauty rich and rare,  
And its fadeless colors are passing fair.

But, alas! it is interwoven  
Of with sin;  
And the sombre thread of an evil thought  
Is woven in;  
The pattern is marred as the shuttles fly,  
And the colors fade as the days go by.

We are weaving our webs for eternity,  
Day by day;  
If we make the pattern beautiful—  
As we may—  
The Master-weaver will, one by one,  
Test the glowing colors, and say, "Well done!"

Our weaving days will be over  
By and by,  
And the busy shuttles motionless  
And silent lie;  
God grant that each weaver may do his best,  
That his finished fabric may stand the test!

—EDITH VIRGINIA BRADY, in *Pittsburg Christian Advocate*.

### Thoughts for the Thoughtful.

The happiest heart that ever beat  
Was in some quiet breast,  
That found the common daylight sweet,  
And left to Heaven the rest.

—Cheney.

The daily round of duty is full of probation and of discipline; it trains the will, heart and conscience. We need not to be prophets or apostles. The commonest life may be full of perfection. The duties of home are a discipline for the ministries of heaven. — H. E. Manning.

When God's children pass under the shadow of the Cross of Calvary, they know that through that shadow lies their passage to the Great White Throne. For them Gethsemane is as Paradise. God fills it with sacred presence; its solemn silence is broken by the music of tender promises; its awful darkness softened and brightened by the sunlight of heavenly faces and the music of angel wings. — Canon Farrar.

Abraham sought all his life for a country which he never received. But he got something better in his unavailing search — his faith was growing all the while; his thoughts and hopes were turned to spiritual things, of which the earthly possessions he sought were only shadows. So it is in the disappointments of our praying: what we seek we find not, but meanwhile we are getting blessings a thousand times better. On weary paths of earth where we toil in search of supposed blessings, we are really rising step by step on invisible stairs, and reaching blessings of which the earthly illusions were only pictures. — Rev. J. R. Miller, D. D.

"In some still nook dost thou unknown?  
Thy simple fare unnoticed take,  
Keeping true heart, asleep, awake,  
While deeds less brave than thine have flown  
Where fame's proud trumpet is loudly blown?  
Work patiently for God's dear sake;  
Give what thou canst to hearts that ache.  
The Lord some day will claim His own;  
And when He counts His treasures o'er  
Upon eternity's bright shore  
It may be He will value more  
The fragrance of the lily's bell,  
Shed richly in its narrow dell,  
Than stars whose praise the ages tell."

There will be a password at the gate of heaven. A great multitude comes up and knocks. The gatekeeper says: "The password?"

They say: "We have no password. We were great on earth, and now we come to be great in heaven."

A voice from within answers: "I never knew you."

Another group comes and knocks. The gatekeeper again says: "The password?" They say: "We have no password. We have done many noble things on earth. We endowed colleges and took care of the poor."

The voice from within again says: "I never knew you."

A third group approaches and knocks. The gatekeeper says: "The password?"

They answer: "We were wanderers from God, and deserved to die; but we heard the voice of Jesus."

"Aye, aye!" says the gatekeeper, "that is the password! Lift up your heads, ye everlasting gates, and let these people in!" — Talmage.

When any one receives Jesus as a guest, he ought to give Him the Upper Room. For it happens that there are fashions in this matter of spiritual hospitality; and though they be all well intended, they are not all equally successful. Some receive Jesus in the public room where the work of life is done, and He will not despise their laborious service — the anxious Marthas of the Christian devotion. But she could have done better for Jesus. Some pay Him court in that austere room where the accounts of life are kept and audited,

and Jesus has not come to belittle their obedience, who are of St. James' righteous kind. But there is something higher than law. Some delight to see their Master in the room that is lined with books of ancient learning, and Jesus hath a tender regard for the St. Pauls that must know the mysteries of His person. Yet there is something far above theology. For some have not been content to hold Jesus anywhere save in the room which is nearest to the sky, which has windows to the gray east and the golden west, and all day long is full of warm light, and when Jesus, wearied after many fruitless journeys, is brought within the door, He is satisfied, as one who has come home. This is sometimes called St. John's room, because he wrote pleasantly about it and the things he had seen from its windows; and no one will gainsay that it is the Upper Room. For work is good, and righteousness is good, and knowledge is good, but best of all is love. And all the other rooms in the soul are gathered under love. Be sure he will not fall in sacrifice who loves the Lord; his conscience will be tender that is bathed in love, and no one can know deep mysteries who does not love. Love is Jesus' chosen guest-chamber, and he that has Jesus for a guest has power, and goodness, and truth, and God. — IAN MACLAREN, in "The Upper Room."

What efficiency does tribulation give to character! When the king asked Ole Bull, the virtuoso of the violin, where he caught the rapturous tones which he brought out of his instrument, the artist replied, "I caught them, your majesty, from the mountains of Norway." He had climbed the mountains and listened to the storm; he had footed the lofty cliffs and heard the vespers of the pines at the time of the sunset breeze; he had heard the midnight litanies of the cascades in the darkness. When interpreting these voices of nature, he thrilled the world's great heart. What gives some men power beyond others to move and thrill? It is because they have ascended the mountains and gone down into the valleys of sorrow, and there caught up the tones of tenderness, and of subdued strength and confidence, which have made them John Howes, to discourse on the "Redeemer's Tears," Fletchers, to tell out something of "Love's Bottomless Abyss," and Whitefields, to roll the thunder of alarm along the affrighted ranks of folly. It is sorrow that gives the tongue of the learned to know how to speak a word to them that are weary. When I hear of a minister who has never had a day's illness, nor a sorrow, nor a little green grave to which his heart fondly turns, you tell me he is eloquent, and gifted, and applauded. To me, without the baptism of sorrow, he is but as the sounding brass and tinkling cymbal. He can never move my heart, never thrill my spirit, never bring me near to the bosom of Jesus. Tribulation is God's own school, through which His only Son had to pass, that being made perfect through suffering. He might be made a merciful High Priest. Because pain, suffering, sorrow, give power to move and thrill the spirit of men, therefore "we glory in tribulations." — George Douglas, D. D.

### THE FAIR PERSEPHONE, AND HER SAD FATE.

Rev. E. H. Howard, D. D.

ONCE upon a time, it is said, a certain fair and radiant maiden, Persephone by name, went forth to gather flowers, herself a fairer flower, upon the Nysian plain. Meantime, while thus engaged, plucking now a crocus, now a violet, now a hyacinth or a rose, yea, while in the very act of stretching forth her hand to gather a very beautiful narcissus, a hundred flowers growing upon a single stem, suddenly she became enveloped in gloomy mists, and though shrieking for aid, was straightway spirited away to the abodes of darkness.

The mother, Demeter, on learning of the sudden and unaccountable disappearance of her daughter, was frantic with grief; and, bearing a flaming torch in her hand, went up and down in the earth seeking, but seeking in vain, for the lost one. At length, in response to her earnest and importunate entreaties, Jupiter consented to Persephone's return to the realms of light on a single condition; and that was, that, during the period of her abode in Hades, she should have tasted nothing of those realms of darkness. But, alas! she had. It is true that it was but the merest trifle — a single seed of a pomegranate. But then she had eaten of the table of death; and trivial, insignificant as apparently this was in amount, it was yet enough to engender an affinity, to create a relish, an appetite, a desire, for the things appertaining to the kingdom of darkness; and that affinity — that kindling, feverish, corrupted desire — it was that sealed this young girl's fate, that doomed her, alas! to a perpetual abode in the realms of night.

May not this very ancient legend, this beautiful though sad story connected with classic mythology, be considered as suggestive of a most important and impressive lesson — the deadly peril incident to any unlawful animal indulgence whatsoever? To many young persons certain unapproved pastimes or practices may seem quite

harmless, possibly wholly innocent. Yet, trifling as they may really be, they may yet suffice so to taint the blood, awaken a prurient curiosity, or to inflame unwholesome desire, as to pave the way to rapid degeneration, and hopeless, irretrievable thrall-dom and disaster.

There is a world of wisdom in the old Latin maxim, *Obsta principiis* — "Avoid the very beginnings of evil." "Do not even enter into the way of the wicked; go not at all into the way of sinful men. Avoid it, pass not by it, turn from it and pass away."

The French have a maxim to the effect that "It's the first step that costs." And this for the very good reason that the first step in a wrong direction naturally engenders a leaning, an impulse, a tendency, towards the second. How significant, also, that maxim of Scripture: "The beginnings of evil are like the letting out of water." First, only a few shining, trickling drops; but these are the forerunners of the tiny stream, and the tiny stream digs the channel for the raging torrent, and the torrent opens wide the flood-gates for the inundation that, with the tread of thunder, sweeps over the country, carrying wide-wasting devastation and desolation in its path. In the light of this desolation and disaster, who will say that it is possible to overestimate the importance of suppressing those first few very innocent-looking, apparently harmless, but nevertheless fateful drops of water that trickled through the dike?

Let it be distinctly understood, then, it is these very first departures from the path of virtue, these very earliest beginnings of evil, that "cost," and that are, hence, by all means to be guarded against — the first glass, the first cigar, the first game of whist, the first act of license, the reading of the first book appealing to prurient imagination, the purchase of the first lottery ticket. Right here, in connection with these very earliest deviations from the path of purity and honor, is where all the danger lies; all experience going to show that there is no safety whatever outside the lines indicated by the time-honored admonition touching all forms of animal dissipation: "Touch not, taste not, handle not, the unclean thing."

Oakdale, Mass.

### A RAILROAD CUTTING.

George Bancroft Grimm.

A grotto of ferns in summer time  
Are the walls of this ravine;  
Fair and bright as a tropic clime,  
And fragrant and cool and green.

An alley of icicles hanging down  
In pendants of crystal light,  
And each a gem in the sky's great crown,  
When winter has robed the height.

East Lempeter, N. H.

### TWO KINDS OF PHILANTHROPY.

Rev. Leander S. Keyser.

TO say the Widow Bland was poor, very poor, is to state the truth in a mild form. Indeed, to put it more strongly and yet no less truthfully, she was actually poverty-stricken that winter, for the weather was unusually severe, and, do what she might, she could not keep enough coal in the bin nor enough food in the larder. Her four children had ravenous appetites, and required clothing and shoes, and the rent of her small house had to be paid every month to an exacting landlord, and work seemed to be scarcer than she had ever known it, and altogether she had almost more than she could do to keep the prowling wolf of want from the door.

Willing to work? Yes, more than willing. If she could only have got the work to do, she would have been glad to toil half the night to keep hunger and cold at bay. There are plenty of people who are needy because they are shiftless and lazy, but the Widow Bland did not belong to that class. Her husband had died three years before, and had left her penniless, and how could a poor, lone woman provide for so many hungry mouths?

The winter seemed to grow colder and colder. The storm king howled and raged, piling his fortresses of snow against the houses and fences, and pounding the mercury far below zero in the shivering thermometers.

"Oh, how merciless the weather is!" Widow Bland sighed, as she heaped a few coals on the grate from her slender supply. "As merciless as the rich and comfortable people are forgetful."

There was just a note of bitterness in her tones as she spoke the last few words.

"I wonder if none of those people of the

church ever think of the 'poor and needy' outside of their prayers?" she added, rebelliously.

Yes, she was a member of the church, and her children had gone to the Sunday-school until she found it impossible to clothe them properly.

On one of the bitterest mornings, when her last scuttle of coal was being used, she glanced out of the window and saw some one trudging up the street through the snow.

"It's Mr. Simmons," she whispered to the children. "He's one of the class-leaders in our church. Why, he's coming in! Now, children be as quiet and well-behaved as you can."

"I'm too cold an' hungry to keep quiet," whimpered one of the urchins.

"Hush-sh!" she warned, as she went to the door to answer her visitor's knock.

"Go-o-od morning, Sister Bland," said Mr. Simmons in his soft, oily tones. "How do you do?" shaking her hand. "And how do you do, children, sissy, bub — bub, sissy?" giving each of them his white, unsoiled hand. "I haven't seen you at church, sister, for some weeks, and I came to see if you were growing cold and indifferent in the Lord's service. We must be careful, my dear sister, not to neglect the means of grace, the services of God's house, or we shall get into a backslidden state. I hope and pray that you haven't lost your interest in the salvation of your precious soul and the souls of these precious, eternally precious children."

"I hope I haven't" —

"No, I hope not. They are too precious to be lost, as they surely will be if you allow yourself to slide back into the false and beggarly elements of this sinful world. This world's goods can never satisfy the cravings of our immortal souls."

The widow was rebellious enough to wish that she had a little more of this world's goods to feed her hungry children and keep them warm, but she tried to scourge the wicked thought from her heart. However, she ventured to suggest: —

"But every one must have bread" —

"Ah! my sister, the Scripture says, 'Man shall not live by bread alone,' the class-leader interrupted, quickly. "And the apostle's teaching is, 'The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.'"

He quoted the passages unctuously. In his spiritual ecstasy he never once thought of the hungry stomachs of the widow's children. Presently he added: —

"Shall we not see you and your precious, immortal little brood in the house of God next Sabbath as of yore?"

"Brother Simmons, we have no clothes," she answered; "none that can be worn this bitter weather."

"Ah! ah!" Mr. Simmons sighed. "The Lord supply all your wants."

The widow almost grew desperate.

"Does He care that my children have no bread?" she burst out, with moist eyes.

"Ah, my sister, it is sinful, not to say sacrilegious, to harbor unbelieving thoughts about God. You know the Bible says that He careth for the widow and the fatherless. Let us have a word of prayer before I take my leave."

He knelt by one of the chairs, and the widow, in sheer desperation, dropped on her knees. Then the pious religionist, who was so spiritual that he lost sight of the material, poured out his voice in prayer, his stock phrases flowing like oil from his eloquent lips. He told God all about His love and compassion for the widow and the fatherless, and asked Him to bless "the poor and the needy." He even besought God to raise up friends to relieve those in distress and want, and especially to give them contentment with their lot, and declared unctuously that the trials of this life, "which are but for a moment, work a far more exceeding and eternal weight of glory." If we must live in hovels here, we shall have mansions in the skies. The opulence of the golden city will amply compensate for all deprivations here below in this vale of tears.

And when he rose there actually were tears in his eyes, and he wiped them away with a soft, immaculate silk handkerchief. Then he said good-by and "Gawd bless you, sister!" and "Gawd bless you, sissy and bub, and bub and sissy!" shaking hands around the circle. He stepped out of the door of the humble dwelling, leaving no light behind — this pharisee of pious cant, who could not see the connection between the spiritual and the practical, who failed to grasp the logical relation between prayers and potatoes. Home he trudged, the crisp snow creaking beneath his soles, and plunged into his fine mansion, with its



elegant, upholstered furniture, its Brussels carpet, its expensive pictures; and seating himself in his plush chair in a warm, luxurious room, he spent the remaining hours of the forenoon in reading a devotional book on the certitude of prayer.

Glibly as he had quoted Scripture, he never seemed for a moment to recall the searching verses of the practical James: "If a brother or sister be naked and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?"

Meanwhile the wants of the widow's family were not relieved by the pious exhortations or unctuous petitions of the vaguely religious class-leader.

"Mamma, d'you think that man's God'll bring us any coal an' bread an' potatoes?" asked the oldest boy.

"I don't know, my child," replied the widow, brokenly.

"Say, mamma, why didn't he bring us something 'stead of sendin' God word to?" the boy asked.

"Don't ask me such a question, Robbie," the mother commanded.

"I know, mamma. It's because it's easier for him to pray than to give."

The prospects in the widow's home were gloomy indeed as she threw the last chunk of coal on the grate. What should she do? No bread and no coal, and the mercury twenty degrees below zero!

But at that moment, when the clouds seemed to hang darkest over the lowly dwelling, there was a vigorous stamping on the little porch, and then a quick, business-like knock at the door. When the visitor entered, Mrs. Bland exclaimed:—

"Why, Brother Grinnard, is it you?"

"Sartain, Sister Bland. It's been me for forty-five years, more or less, an' I've never taken myself for anybody else yet. And how do you get along, Mrs. Bland? And the children—how are they?"

"We're—we're well enough."

"Well, Sister Bland, I thought o' you this mornin', seein' how bitin' cold it's got, an' at my mornin' prayers you an' your little chicks here came into my mind. I ain't much on prayer—not at all eloquent. Now there's Brother Simmons—I've often wished to goodness I could pray like him, so proper an' eloquent-like, and never wantin' fer a word, an' al'ays findin' jest the purtiest one; while I jest goes stumblin' along kinder like a horse with blind-stagers, mixin' up my grammar till I wonder of the good Lord can git all the snarls out."

"But," he went on, "this mornin' I prayed the Lord to bless Widow Bland an' her little flock o' children, and to raise 'em up friends, and to send me to help 'em in their distress. Well, sister, He jest up an' answered the prayer right prompt an' square, an' sent me here with some o' the needfuls o' life. It looks to me jest like this, Sister Bland: prayers and potatoes is first cousins; maybe they're nigher kin yit than that."

"My! it's right smart chilly in here, and them boys an' girls look blue as Johnny-jump-ups with the cold. Well, I piled a quarter-ton o' coal in my sled box. Now, Sister Bland, you jest keep quiet till I bring my prayers—or, leastways, the fruits of 'em—in from my sled."

And this practical Christian philanthropist carried into the house a supply of potatoes, flour, butter, eggs, meat and coal, that made the widow and her children open their swimming eyes wide with amazement. His "prayers" made a great heap on the kitchen table and in the coal-bin.

The widow thanked him with tears streaming down her cheeks, and the children danced around in glee, and clung to his hands and coat in grateful affection, until the brusque, undemonstrative altruist got red in the face, and did not know what to make of all this lavish bestowment of gratitude.

"Why, looky here," he shouted, brushing a tear from his rough cheek, "you're makin' a to-do over the wrong person. Thank the Lord, folks. He sent me here. I didn't come o' my own accord. Didn't I tell ye that I axed Him to?"

"But you were willing to be sent," replied the widow, with sparkling eyes.

"Well, jest as ye have it, Sister Bland. Prayers for the poor that we're not willin' to help answer ourselves, doesn't come from any ways near the heart. Party hard to tell where sich prayers do come from, eh? Don't seem to come from nowhere, an' go to the same place. But good-day. I must be off. Always plenty o' work for a sinner like me to do."

"Say, mamma," said Robbie, when the

practical philanthropist was gone, "that's a gooder man than that other one who was here this mornin' an' who wanted God to do everythin'."

"He's a saint," she whispered.

Dayton, Ohio.

## SOCIAL GATHERINGS.

Margaret Arnold.

IN these days of unions, clubs, aids, guilds, Epworth Leagues, Christian Endeavor societies, church circles, and kindred gatherings, the young people are often perplexed and puzzled as to what they shall offer for amusement. Most of us are work-a-day people, and we need recreation that is diverting as well as instructive. I think I can give you some ideas, young ladies and gentlemen, that will make it comparatively easy for you when your turn comes to serve on the committee for an evening's amusement.

Well, to begin, suppose you try "A Complaint and a Remedy." Seat your company in two rows in the middle of the room or hall, an equal number on each side. Now appoint some wide-awake, witty person to whisper to each one on one side a complaint—like this, for example: "My rose bush doesn't blossom, what shall I do?" or, "Kate is not willing to go skating, what shall we do to make her?" or, "Our horse is balky, what shall I do?" Make the questions rather ridiculous and amusing, as it creates more fun. Now, select some one else to whisper remedies to each one on the other side. For example: "Take a teaspoon of elixir of life." "Read the Boston Journal one hour a day." "Call upon your cousin Ruth, her grandmother knows what to do." "Repeat the alphabet backward, sure cure." Now call the company to order. The first question is asked, and the one directly opposite answers. You have no idea how mirth-provoking it is; and such a game at the beginning of a sociable does much to break up any tendency to stiffness.

Again, if the company is such that you can divide into sections, as it were, the game "Cartoons" is exceedingly amusing and entertaining. Provide each person who cares to play, with pencil and paper. Then each one says what he will illustrate by a drawing—the name of a popular book, an every-day saying, or a proverb. Now draw your picture. No one speaks. Pass the papers about from one to the other, and each one writes what he thinks it may be. After each one has written on each paper, the result is read, and what a shout of merriment goes up! I was playing this game one evening, and a lady not celebrated for her drawing made a creature with four legs and a tail, resembling nothing that we had ever seen; but when she took her lead pencil and scratched it black, then one of the bright ones of the party wrote underneath it, "Black Beauty," which was correct.

Try this game—"Brother, I'm Bobbed." Take two young men; one must know the secret, the other must not. Blindfold them, and seat them back to back in chairs. Tell the one who is in your confidence that, once in a while, he must hit the other, moving so easily in his chair that there shall be no jar at all. After he bobs him, a ring is formed about them both, and the other one will say, "Brother, I'm bobbed," and the brother will ask, "Who has bobbed you?" Then he guesses. If the one who bobs moves uneasily in his chair, of course the brother will know he did it; but usually it takes some time before the joke is found out. In playing many of these games, of course you must select just the right ones to take these prominent places.

This game is good—we play it, and the young people seem to like it—"Steamboat is Coming." Have all seated together, leaving a space in the middle for the leader. He takes his seat, and says the first article with which we load the ship must begin with A, the next with B, and so on, through the alphabet. He throws a handkerchief to some one, saying, "The steamboat is coming, what will you load it with?" The person to whom the handkerchief is thrown must answer at once, else she is out of the game. If she answers, she throws it to some one, saying the same, but the article must begin with B. The charm of this amusement is in the quickness with which it is played. You must not allow them much time to think. The wide-awake ones have the answers ready, expecting the handkerchief any minute. After the first, the one in the ring joins the circle, and no one need be in the centre again.

Have you tried guessing the names of books? Have about thirty books personated. Let the audience guess the names, and at the conclusion read the name of the one who guessed the most, calling it giving "honorable mention." We have illustrated these books: "We Two," "She," "Oliver Twist," "My Wife and I," "Fool's Errand," "Ben Hur" (if there happens to be a Ben in the party, the Hur—her—is easily supplied). Have these games all arranged beforehand, books chosen, characters to act, and advertise well, and you may be sure of a good time. It is well to call to your aid some of the timid ones, thereby helping them to join in the amusement with more courage.

Have you ever tried "A Mysterious Auction?" Let all ladies attend to this, and it will be a success. Ask as many as are willing to bring a pound of something, no matter what, most carefully concealed by numerous wrappings. Have a person to receive said packages,

and put them away until needed. At six o'clock a supper is provided—anything for eatables that suits your ingenuity. After supper announce that there will be a sale of mysterious packages, each one pound in weight. Have a jolly, talkative auctioneer, and let goods go before the people bid too high, as they are not supposed to be worth very much. Beforehand the ladies must canvass the society and ask all their friends to promise to be there and to buy something. Much depends upon getting your customers engaged.

"Load my Ship" is one that bewilders people, and it is fun to hear the guesses. You tell the party your ship is ready to sail, only awaiting a little extra cargo, and whoever will offer the very article that is needed can go as passenger. Mrs. Allen guesses apples, she can go. Mrs. Tenny guesses grapes, she cannot go. Mrs. Clark says candy, she can go; and her married daughter, Mrs. Lane, says figs, she cannot go. Each person says whatever he pleases. The point is this: You must name an article that begins with the first letter of your last name. Just notice names given above, and you will see. As soon as one guesses correctly he is out of the game, unless some one asks to have him retained in order to throw a little light on the matter. Put life and push into these games, and I assure you no one will complain of dullness or that the same amusements are used each evening.

I saw "A Tea and Test Social" in the *Ladies' Home Journal* for February. The letter T or its sound is the keynote to the whole. The "Tea Test" is written or printed on a folded card, with pencil attached. Each "kind of tea" should have the corresponding number, with blank space for filling in the answer on the opposite side of the folder. The one having the matter in charge should know the answers—no one else. I will copy these, and add quite a number. This game promotes thought, and is very bright and interesting in a church parlor around a table:—

1. What our forefathers fought for. Liberty.
2. A total abstainer. Teetotaler.
3. A carpenter's instrument. T-square.
4. —, thy name is woman. Frailty.
5. The greatest thing in the world. Charity.
6. Something new under the sun. Novelty.
7. The mother of invention. Necessity.
8. The best policy. Honesty.
9. The Four Hundred. Society.
10. A witty retort. Repartee.
11. Mother Eve's falling. Curiosity.
12. The power of the age. Electricity.
13. The cup that cheers but does not ease. Inebriety.
14. What is apparent in vain men? Pomposity.
15. What we all admire. Generosity.
16. What we cannot comprehend. Eternity.
17. To laugh. To, he, he.
18. The religion of civilization. Christianity.
19. The crown of woman. Maternity.
20. Sweet are the uses of—Adversity.
21. Faithful allegiance. Fidelity.

The one who guesses the most answers must be presented with a tea-cup and saucer, with a pinch of dry tea in it.

I will not describe any more games in this article, but I believe you can amuse many with these ideas if they are new.

## Boys and Girls.

### NAN'S OBJECT-LESSON.

NAN was very critical on a certain summer morning.

"I don't like cream toast. I want some peaches," she moaned.

"But yesterday morning you wished for toast," said the mother. "Jane made this on purpose for you."

"It's burned," said the child.

"Oh, no; only browned the least bit too much."

Nan managed to eat a few mouthfuls, but there was a scowl on her smooth forehead, and her face, that could be very sweet, was decidedly sour.

"She isn't feeling well," thought mamma. "The morning is hot, and she is tired out with school."

This was partly true. But Nan was a robust little body, and easily regained her physical losses. The fact was that she had been petted a great deal, and had come to think her wishes ought to be the law of the household.

After breakfast the seamstress, who was making a frock for Nan, required sewing silk and buttons.

The child was asked to go to the store for them. "But, mamma, my toe hurts," was the instant excuse. So Miss Gardner was set at something else till Bob should come up from the office and could be sent on the errand.

At dinner time nothing was quite satisfactory. The roast beef was too rare; the pudding sauce too tart. Papa exchanged glances with mamma.

"This must be stopped," he said, but Nan did not understand what they meant.

That evening the little girl went up to papa full of enthusiasm about a little drawing she had made. The father scowled in a most unamiable way, and found all the fault possible with it. Nan tried hard to

keep back the tears, but finally gave up and went away sobbing.

"How could you?" said mamma.

In a day or two there was to be a ride into the country, a lunch with a friend, and a return by moonlight. Nan supposed that she would go as a matter of course. But she soon found that she was to be left at home.

"It is too much trouble to take you," said papa.

"And your toe," added mamma.

"And the warm weather which you are afraid of," continued papa.

"My toe is better," pleaded Nan.

"But the lunch won't suit your fastidious taste," said papa. "The Browns live very plainly."

Nan ran sobbing to grandma's room. The dear old lady drew the child within her loving arms.

"Do you not see," said the gentle voice, "that your father and mother are trying to show yourself as in a mirror? Papa found fault with your drawing that you might see how very unpleasant it is to be criticised. You took great pains with your little sketch, but mamma takes pains every day in ordering the dinner, and Jane takes pains in cooking it. You wish to have the pleasure of the drive and the visit; but you do not care to be helpful when help is needed and so give pleasure to others."

The lesson was a very plain one, that even a child could understand. It was hard to see the carriage drive off without her on that bright afternoon; there were tears and sobbing, but the experience was not in vain.

When the father and mother came home that night they found a subdued, appreciative little girl who was very glad to be talked to and kissed, very pleased with the flowers and bonbons that had been sent to her by the little Browns, and very resolute in her determination to be sunny and satisfied with what came to her instead of sour and complaining. — *Examiner*.

## A BOY.

Mrs. E. A. Lente.

He was only a boy, with a pleasant face

All tanned and freckled, but lit with a smile  
So bright and winning, it warmed all hearts—  
A face that one meets with but once in a while.

He was only a boy with all boyhood's traits

A jubilant laugh and untiring feet,  
A vivid fancy and keen desires,  
A chronic hunger and love for sweets.

He was only a boy, fond of frolic and fun;

But, oh! he was something more than all this;  
He was studious, truthful, obliging and kind,  
And never ashamed of his mother's fond kiss.

He was sorry for any one, aged or sick,

And patient with babies and kind to his pets,  
Polite to all people he met with each day,  
And his smile was the sort that one never forgets.

He was only a boy, with his years half-score,  
But the place that he filled was a wide, wide space;

His friends were many and true and warm,  
And he held them all with his boyish grace.

He was only a boy. There are other kinds

From whom deliver us always, we say;  
But give us more who are nearest like  
The boy whose praises we sing today.

Poughkeepsie, N. Y.

## HONEST WITH HIMSELF.

LITTLE Frankie was forbidden to touch the sewing machine, and as he was generally a pretty obedient boy, his mother, auntie and his auntie's friend were much surprised one afternoon to find the thread badly tangled and the needle broken. Frankie was, without doubt, the culprit, and he was called before the family tribunal of justice.

"Frankie, did you touch the sewing-machine?" asked mamma, severely.

"Yes, mamma," was the tremulous answer. He was such a mite, so frail and delicate, so utterly helpless as he stood before us all with parted lips and big, frightened eyes, our hearts went out to him in pity.

"Now, Frankie," continued his mother, "you know I said I would punish you if you disobeyed me, and I shall have to keep my promise."

"Yes, mamma," came in a trembling whisper. Surely the little fellow was punished sufficiently, and yet we realized that justice must be enforced.

"It is a very long time since you forbade him to touch the machine—perhaps he forgot," suggested his aunt.

"And if he forgot, that would make a difference, would it not?" I ventured to suggest.

"Certainly," answered his mother; "did you forget, Frankie? I know my boy will speak the truth."

There was a pause, and in that pause there was a struggle between right and wrong; then came his answer with a passionate cry, as though the struggle were almost beyond his puny strength: "O mamma, mamma, I did remember. I shan't make believe to myself!"

Brave boy! How often we children of a larger growth lack the courage of being honest with ourselves. — *New York Observer*.



## Editorial.

## SERMONS IN FACES.

A POET has made the whole world gladly conscious that there are "sermons in the stones;" but who shall immortalize the infinitely more significant thought that every human face is a living, breathing, eloquent sermon forever preaching itself into the eyes and souls of men, and repeating with every glance its lesson of love, of hope, of warning, of despair? For there never yet was a face that did not carry some spiritual message. Its prevailing, dominant expression is always a moral force. The saint whose face shines with the benediction of a loving soul, and the forlorn wretch upon whose brow is stamped the misery of crime and hate, are both preachers of silent spiritual lessons. The one face wins, the other warns; but both proclaim the beauty and the worth of holiness.

There are some preaching faces whose text seems to be, "Joy unto the Lord!" How they go about with their silent, shining proclamations of optimism! The very sunshine of life is in them, and flows out to all who will receive it. A sunshiny face in the world is as good and helpful as any cheering book or poem; and the man or woman who possesses it, though they may spend their days in the humblest employment, is doing the same kind of work as a Phillips Brooks or a Frederick Faber. Books are not the only things that are read. There is a poetry and an eloquence of the human face, in comparison with which books are often but slow and dull interpreters. Not every one can preach the optimism of life with voice or pen, but who is there who cannot preach it with a loving, cheerful countenance? Let your face be a sermon of joy.

Some faces are always beaming with a tender charitableness, that wins men where spoken sermons are merest chaff. Give a revivalist or a mission worker one of these sermon faces, full of God's love, and he will lead men to the feet of Christ, though the words of his preaching be but commonplace and uninspired. Those who have read Elizabeth Stuart Phelps' "A Singular Life," will remember that she gives her young preacher-hero a face of this type; and the very children of the slums crowd to his chapel and cluster lovingly about him, as if he were some beautiful angel-vision.

Then there is the face that preaches purity and high ideals. Ah! What a rare, precious face is this in the world! It belongs mostly to the saintlike women, whom one worships as spontaneously, as reverently, as he lifts his eyes to the stars. What a host of crimes have been slain with shame at the sight of a pure woman's shining face! The light of those beamless eyes is like an arrow, white as a sunbeam, piercing to the very soul. Never was there a sermon written that could preach purity like the noble innocence and trust of a woman's face.

If the soul is right within, the countenance will preach God's truth and God's love as long as life lasts. Day and night, in church, or shop, or street — everywhere, at all times — the helpful, inspiring sermon will go forth. Always the same truth, always the same spirit shining there! It is the iteration of the message that tells. The face does not preach one doctrine today, and another tomorrow. It preaches character; and character is established, vitalized righteousness.

## PROPOSED CHANGES IN METHODISM.

THE series of papers upon "Some Reforms Demanded of the next General Conference" are brought to a fitting close in this issue with Rev. Dr. J. W. Johnston's characteristic contribution on the second page. These leaders in the church have furnished an important body of suggestions, which will, no doubt, be considered by our legislators and be found helpful in making up their final account. That they will all, or any considerable part of them, be adopted, is more than their authors could expect. Even if not adopted, they serve as pointers, directing attention to parts where repair is needed and which may be reconsidered at a future time.

What is remarkable in these suggestions is that they give no indication of a desire for change — with perhaps a single exception — in either the doctrines or fundamental economy of the church. They are all subsidiary and incidental, touching upon subordinate features in our economy. They express no desire for a new polity, but for such changes as the writers believe would

make our existing form of church government more effective and powerful for good. Some twenty changes are suggested — relating to the constitution or organic law, and the representation in and the practical working of the General Conference; to the districting and work of the Bishops; to the authority of the presiding elders; to the time limit in the appointments of the preachers; to laymen as to who they are and their equal representation in the General Conference, and the work of deaconesses; to our benevolences, the evangelization of cities, improvement in the Sunday-school, uniformity in public worship, and the unification of all the American Methodisms. For some of these reforms the church is certainly prepared, while others of them, we fear, are a good way off. We offer our Methodist legislators this latter cup of new wine, but we have no doubt they will straightway declare the old to be better.

1. As to the General Conference Dr. Brodbeck well says there should be "a clear definition of the organic law of our church and of the constitution of the General Conference." This is a reasonable demand, and one, we think, with which the General Conference will be ready so far as possible to comply. Everybody seems to be desirous of finding the definition, but the man able to make it has not appeared. We trust he may be discovered in the coming council of the church. Dr. Hamilton thinks there is a wide difference between "the organic law of the church and the constitution of the General Conference."

2. Dr. Little commences his notable contribution with the declaration: "First of all, let the General Conference reform itself." Very important, pertinent and practical is his suggestion. The body is unwieldy, impracticable, and an unnecessary financial burden to the church because of its size. It should be reduced fully one-third, and might well be cut down one-half. This reduction could easily be made if the members would consult only for the best interests of the church. But the apprehension that the chances of being elected to the General Conference would be greatly lessened if the membership were reduced, will, we fear, prevent necessary legislation in the case. The reduction should be made wholly with the ministerial contingent, and the laymen should be given equal representation. Dr. Hamilton opposes the districting of the Bishops: "The Methodist interests are wholly connectional," he says, "and the itinerancy distinguishes the episcopacy as much as the other ministry." He thinks, also, we should be done with Missionary Bishops — make the candidate a Bishop or nothing.

3. As to presiding elders, Dr. Johnston would abolish the office and allow the Bishops to do the whole work of supervision; but Dr. Hulburd would retain it, with "an adjustment of the offices of superintendent and presiding elder." The latter is in the cabinet without authority, furnishing eyes for the Bishop and serving as a scapegoat on whom the administrative sins of the Bishop can be borne away into the land of forgetfulness. Something will be done one of these days to accommodate Dr. Hulburd, but we have not got quite to it as yet. It is a case that will keep and can be safely left on the docket to come up in order.

4. The time limit is the crucial point with the preachers. "That something must be done to better adjust our itinerant system to the changed condition of affairs," says Dr. Brodbeck, "and especially to the needs of our great cities, all are practically agreed. I have heard no argument against the removal of the time limit which has not contained the admission that exceptional cases must be provided for in some way." The point made by Dr. Brodbeck has force, but their lie against its realization at this moment, two very grave objections: The laity generally oppose the removal, and the feeling prevails that the removal would destroy the itinerancy. Meantime, it is hoped that some wise and safe provision will be made for exceptional cases. This will ease the stress and allow the work to go on smoothly for another quadrennium at least.

5. The laity. Dr. Hamilton wants to know who they are — whether men or women, or both. Whoever they are, both Dr. Hamilton and Dr. Brodbeck think they ought to have equal representation in the General Conference with the ministers. The nip of battle is on the admission of women. Of course both these brethren favor the measure; and we cordially endorse it whenever the women can be brought in squarely and openly. So long as the matter hangs in doubt, the friends of the change can afford to wait, with the assur-

ance that time will not go back on them.

6. The Conference ought to be ready to follow the suggestions of Dr. King concerning the evangelization of the cities. Nearly one-third of our population has centered in cities; these aggregates are never to disperse. The civilization of the future, vastly more than in the past, is to be civic. We are to have a hundred Londons and Berlins and New Yorks. As Methodism won her early victories in this country on the frontier, so she must now grasp with greater firmness and attempt the full solution of the city problem. Though doing this in part, the church waits for any suggestions which will enable her to work more successfully.

7. The church should secure, so far as possible, uniformity in modes of worship. We have the best liturgy in the world, bequeathed by our venerated founder. Let it be used as fully as may suit the tastes of the people. On this we need no new legislation; we have the very thing for which some call. We approve Dr. Johnston's suggestions in the matter.

8. The unification of the different families of Methodism ought to go on at once. If it cannot be completed in a moment, the first steps can be taken. Dr. Hamilton says: "The members of the Methodist Episcopal Church, South, must be made to know, with every possible opportunity, that if the two communions — theirs and ours — are not organically one, the fault must be, not in their stars, but in themselves. Let the General Conference and all the people say, Amen."

Dr. M. M. Parkhurst is the most radical man in the group, and for that reason will probably have to wait longest to see his wishes realized. His article is the only one that can be construed in favor of a revolution. He has King George of the brain. "We are taking into our church," he says, "hundreds of thousands annually who are ignorant of our principles of government. In fact, the Methodist minister dare not stand before an audience and tell them the whole truth upon this subject." Why should the preacher be afraid? He has nothing to conceal. Here are our books, our Discipline; we urge the people to read them, and are reluctant about taking them into the church without the previous reading. The fears of the Doctor are purely imaginary. In many respects no church is so democratic as our own. He has studied its history to poor purpose in all these years if he has not discovered that when the lay element asserts itself, it is supreme and irresistible.

In considering all propositions for change, it must ever be borne in mind that Methodism is both a life and a form. The life is a divine inspiration; the form is an adjustment to our material and social conditions and needs. As such, the form is subject to change with the change of conditions. There is no ideal form, no divine model, to which the people of all generations and localities are to conform; new conditions demand change. There is no absolutely best form of polity; that is best which for the time and place best serves the purpose for which it was ordered. Unlike most other systems of church government, the polity of Methodism is a providential growth. No man, no committee, no assembly, invented it. The fathers and founders merely placed in the book what they had found to work well in practice. "This church system," says Dr. James Dixon, "not only bears the marks of springing from the natural growth of Scriptural truth, but of being fostered by the care and blessing of God. The ministers who first began the work contented themselves with simply sowing the seed of the kingdom of Christ; and as the harvest grew, the great Husbandman Himself provided the fence. They did not spend their energy, genius and inventive powers in framing a constitution and then determine to operate on the platform thus prepared, but they held themselves bound to follow the guidance of Providence; and, as exigencies arose, they were met by provisions so simple, harmonious and beautiful, as to show that they sprang from the highest wisdom. Complexity is a sign of expediency; simplicity, of the operation of the unembarrassed truth under the guiding hand of God."

This providential order is at once divine and progressive. It came in the course of Providence because it was needed to meet an existing condition, and should be changed only to meet new conditions as they arise in our work. Conserve the old until its work is done, and adopt the new when conditions arise demanding it. When needed, changes will be indicated by the people. Before each General Conference there is usually a multitudinous call

for reform in the methods of the church. Some of the points are always well taken; they are made by men who have studied the existing conditions and needs of the time and who speak out of a good measure of experience; while others put forth pet theories or ideals which can never be realized in the practical work of the church. The General Conference has usually had members of sound, practical sense who knew how to sift the heterogeneous material thrown in upon them, so as to save the full kernels of wheat and let the chaff pass away. The discussions in the papers before General Conference have always answered a good purpose. Theories have been canvassed; the real needs of the church have been brought to view; and fanciful schemes have had the vitality taken out of them. The proposals of reform beforehand have often seemed, by their number and extravagance, to endanger the whole structure of Methodism; but when the General Conference rises, most of them are found in the big pile of chaff outside. They served their purpose and then went to their own place. What has happened in the past will undoubtedly happen this year in the session at Cleveland. The Conference will advance, but it will advance with caution, feeling its way, hearing each man's contention, and determining according to weight of evidence.

## General Conference Delegates.

IF there be good ground for some of the reforms which have been so sincerely and so earnestly advocated in these columns by prominent representatives of the church, then they must have their beginning, like political reforms in the primaries, in the election of delegates to the General Conference. No stream can rise above its source. If the best is demanded of the General Conference, then the makers of that body must select only the best men for it and by methods wholly unobjectionable.

As our Annual and Lay Conferences are so soon to convene to act in this important matter, some suggestions may be in order. Emerson once said that "the best way to reform the world was to begin with number one." In application of this very practical truth it may be said with peculiar emphasis that the desired reforms in the General Conference will be best secured when each voter for delegates shall discharge the obligation as a matter of conscience. To this end certain fundamental facts should be kept in mind:

1. Only those persons should be elected who will render the church the highest service — eminently devout and manly men. Any man who has solicited votes for himself, or has employed others to do so, cannot be considered either devout or manly. The man who will vote for a self-constituted candidate compromises himself in so doing and justifies practices which are wholly harmful and degrading.

2. If it be a compliment to be elected to the General Conference — and surely it ought to be — then it is a compliment which should be shared equally by the best men of each Conference and not be monopolized and manipulated for several quadrenniums by a few. It is believed that the introduction of considerable new blood into our supreme ecclesiastical body would be most healthy and helpful.

3. Let each voter exercise his individual prerogatives, as a Christian freeman, uncontrolled and untrammelled. No voter should allow any person to presume to persuade and influence him against his conscientious convictions. Every voter should cast his ballot as scrupulously and fearlessly as if his vote were to decide the election. Therefore, if "slates" appear anywhere, let them be ruthlessly smashed. Let each delegate be selected for what he is in himself, and not because of any accidental preterment which may have come to him. We are to vote as a religious act and in a manner to merit the Divine approval.

Let those in our midst who would see our Methodism at its best, make the work of reform personal along the lines indicated.

## Personals.

— Bishop Walden is expected to reach New York, April 8.

— Dr. William Burt, of Rome, has at last reached New York.

— Miss Fannie J. Sparkes, of India, will spend the months of May and June in Michigan.

— Rev. Dr. L. T. Townsend is to address the Methodist Social Union of Chicago on "Wesley Day."

— President C. J. Little, of Garrett Biblical Institute, Evanston, will spend a part of the coming summer abroad.

— John G. Woolley and John P. St. John both peremptorily decline to accept the nomination as the Presidential candidate of the Prohibition Party.

— Rev. George Heber Jones and family, of the Korea Mission, have returned to this country, and he is stopping in Utica, N. Y., where he may be addressed.

— Mrs. Eliza N. Fry, wife of the late Dr. Benjamin St. James Fry, formerly editor of the



Central Christian Advocate, whose serious illness was recently noted in these columns, has passed away.

— Rev. Lucius C. Smith, of the Mexico Mission, stationed at Oaxaca, and who some weeks ago suffered the amputation of a foot, died March 13.

— Rev. S. C. Keeler, of the New Hampshire Conference, presiding elder of the Concord District, completes his six years of service and expects to take a charge.

— Dr. E. W. and Mrs. Parker, of India, will attend the General Conference at Cleveland and spend the summer in this country, returning to their field of labor in the fall.

— Miss Mabel C. Hartford will represent the Woman's Foreign Missionary Society at the sessions of the New England Southern. New Hampshire and Maine Conferences.

— Bishop Foster is presiding over the East German Conference in Brooklyn. He has the manuscript for two more volumes of his great theological work nearly ready for the press.

— Prof. J. W. E. Bowen, D. D., of Gammon Theological Seminary, is elected to the General Conference from the Wilmington Conference, leading the delegation—a worthy compliment.

— Hon. Neal Dow was ninety-two years old, March 20. He is still remarkably vigorous, and abates no effort in the temperance cause, especially in his defence of the Prohibitory Law in Maine.

— Rev. Dr. M. W. Prince, of Trinity Church, New Haven, will not be returned to his present appointment at the next session of the New York East Conference, as he desires to spend a year in travel and rest.

— Rev. S. O. Benton closes his sixth year as presiding elder of the Providence District in the New England Southern Conference, and expects to take an appointment at the coming session of his Conference.

— A cable despatch from London says that Thomas Hughes, well known as the author of "Tom Brown's School-days" and founder of the Co-operative Rugby Colony in Tennessee, died at Brighton, Eng., March 22, where he had gone in the hope of recovering his shattered health.

— An associated press dispatch from Sedalia, Mo., the seat of the St. Louis Conference, at which Bishop Goodsell is presiding, states that Rev. J. Z. Armstrong, formerly of the New Hampshire Conference and stationed at Nashua, was found guilty of the charge of immorality and expelled from the ministry and membership of the Methodist Episcopal Church.

— According to the Springfield Reporter, of Springfield, Vt., of March 13, which devotes a column to the event, the silver anniversary of Rev. and Mrs. Irving Todd, which was celebrated March 9, was unusually interesting and gratifying. Several hundred friends gathered upon the occasion to express an affectionate interest. Mr. and Mrs. Todd received many and valuable presents.

— In the announcement of the death of Mrs. Mary R. Barber, of Bradford, Vt., many Methodist ministers will recall the precious memory of her husband, M. O. Barber, who entered into rest several years ago. He was a class-leader for a half-century, and was wonderfully gifted in prayer, song and testimony. Few are the men whom the writer, once his pastor, remembers with more tender affection.

— The statement going the rounds of the press to the effect that Rev. J. L. Hurlbut, D. D., is to visit Turkey to investigate the Armenian atrocities, is wide of the mark. Dr. Hurlbut has made arrangements for a tour next winter in the East, embracing Egypt, Palestine, Syria, Asia Minor, Constantinople and Greece, with a brief visit in Italy; but it will be rather a Bible students' pilgrimage than an investigation of Turkish outrages.

— The Northwestern says that Bishop Merrill was stopped on the street in Chicago a few days ago by a gentleman who asked: "Is this Mr. McKinley?" To the man's evident disappointment, the Bishop replied, "No, sir." That was a compliment to either one of two distinguished men, and Mr. McKinley is no less a loyal Methodist. While we in New England are very partial to Mr. Reed, it is unmistakably apparent that the general drift of the Republican Party throughout the country is towards Mr. McKinley as the Presidential nominee.

— We are gratified to note that Hon. John Field, of Philadelphia, is elected a lay delegate to the General Conference. M. Verner Simpson, Esq., in nominating him at the Lay Conference, said: "In 1892 this body selected him as its representative in the General Conference. What is the record? How stands it? Although at the head of a house the most extensive of its kind in this country and probably on the globe, although postmaster of a city of more than a million inhabitants, with its onerous and exacting duties, such was and is his love and zeal for the church that his place in that Conference was never vacant."

— The Franklin Transcript, of Franklin, N. H., in its issue of March 17, contains an extended report of the expressions of affectionate regret voiced by the faculty and students of Tilton Seminary at the resignation of President J. M. Durrell, which took effect at the close of the spring term, March 16. President and Mrs. Durrell were highly commended and were the recipients of valuable presents from the teachers and pupils. It is also stated that the church at Nashua has invited Mr. Durrell to become its

next pastor, and that it is expected he will be assigned to such large and influential appointment at the coming session of the New Hampshire Conference.

— Rev. and Mrs. Arthur Page Sharp and their son Harold arrived at New York from Southampton by the steamship "New York" after a very tempestuous voyage, on Saturday afternoon, March 21. They spent the Sunday with Rev. and Mrs. F. I. Wheat in Brooklyn, and will come to Boston later in the week.

— Mrs. Ida M. Pierce, wife of Rev. D. Rand Pierce, of Brownville, Me., whose memoir recently appeared in these columns, was a young woman of remarkable promise in Christian and reformatory work. She was an interested and enthusiastic member of the W. C. T. U., and at the time of her decease was State superintendent of the Junior Epworth League for the State of Maine. She had remarkable ability in leading and impressing young people for good.

— The Baltimore Conference elected as delegates to the General Conference Rev. Drs. John F. Goucher, John Lanahan, L. B. Wilson, and W. B. Edwards. And the editor of the Baltimore Methodist says, with much frankness and force: "We do not allow ourselves to be influenced by any one concerning what General Conference delegates we shall cast our ballot, neither did we seek to influence a single member of the Conference. 'Hands off' is our motto."

— Rev. C. S. Cummings, of Augusta, Me., has met with a peculiar and troublesome injury, as is indicated by the following paragraph in a letter addressed to this office under date of March 19: "I am confined to the house at present. I went out on a snowshoe and skis walk with some of the Junior League boys, March 10, and was thrown from my skis and ruptured the ligaments on the inside of the right knee joint. Do not expect to be able to walk on my foot for several weeks. It seems to have passed the worst stage, unless I hurt it moving round."

— Rev. I. Luce writes from Portland, under date of March 21: "We were greatly shocked today by the intelligence of the sudden death, by accident, of W. A. Allen, Esq., son of our Dr. C. F. Allen, who is still in California. I have not the full particulars, but learn that he fell from the train into the Androscoggin River at Auburn."

We learn later that Mr. Allen, who was chief engineer of the Maine Central Railroad, fell from the platform of the 2.40 train while crossing the bridge over the Androscoggin, and was carried over the falls.

### Brieflets.

A goodly number are taking advantage of our special offer—the paper sent until October 1 for \$1—and the proposition is still open.

Dr. Buckley returns again to the question of the time limit in an exhaustive and, to our judgment, conclusive editorial in last week's issue against the removal of the same.

We are enabled to make a very gratifying announcement concerning the new church in Brookline, on page 16.

The Northern Christian Advocate of Syracuse in last week's issue comes to hand with a new dress of type, which greatly improves it.

The Wesleyan Methodist Church has received under the will of the late Sir Francis Lytton £114,000, chiefly for the purpose of erecting chapels.

After all the prolonged talk about the expense of travel incurred by the Bishops in getting to their Conferences and home again, it appears that the sum total for 1895 was only \$6,094. In the light of this fact, the economic argument in favor of a diocesan episcopacy loses its force.

The pressure upon our columns compels the arrangement of some copy in this issue out of the usual order and the packing of the largest amount possible into each page.

Forward movement meetings have been held at Claflin University, Orangeburg, S. C. In a single week 113 students professed conversion.

Rev. A. H. Herriek, of Wakefield, writes: "It would be an excellent thing if all our Sunday-schools, instead of making Easter an occasion for display, would make it the occasion for earnest effort toward paying the missionary debt, which surely would be more pleasing to Him whose resurrection we celebrate."

Thanks are due, and are heartily expressed, to the Daily Standard of this city for its every way admirable editorial in the issue of March 20 against "Licensing Prostitution."

One would think, from reading our exchanges, that our entire missionary force in foreign fields had either returned to this country or were on the way. What is the explanation of this general stampede of the missionaries? It strikes us that an explanation should be made by somebody.

Rev. John W. Butler, D. D., of Mexico, writes:—

"The Missionary office has republished Prof. Sheldon's excellent article which appeared in the Methodist Review on the 'Reactionary Phases in the Pontificate of Leo XIII.' in tract form. It is issued through the self-supporting department of the Mission Rooms, and I understand can be had for \$2 per one hundred copies.

It ought to have a wide circulation. I wish some layman would be found in every Protestant congregation in New England to order one or two hundred copies of this tract for general circulation."

Bishop Fowler says: "The deacons work seems to me most like the Master's work of anything I know."

A paragraph in this column a week or two ago, urging the Methodist ministers and laymen who expected to be chosen delegates to the General Conference to have a late photograph ready for our proposed electrotype, has given such an impetus to the brethren that photographic studios in New England are thronged with expectant Methodists awaiting their turn to be photographed—so we are told.

The New York Observer of last week says: "Bishop W. X. Ninde and Presiding Elders Germond, Schriver and Mickie, of the Methodist Episcopal Church, had a conference in Poughkeepsie, N. Y., at which, it is stated, it was agreed to change the pastoral assignments of a number of clergymen to restore the equilibrium of the Conference, which was destroyed by Bishop Newman's distribution last year."

The editor is in receipt of a very urgent printed request for financial help from the Methodist Church in Orleans, Mass., signed by two of the stewards, entreating that money be sent to Rev. George O. Thompson, the pastor. The principal reason given for requesting aid lies in the following sentence: "The society has been crippled by death; many of the dear ones who stood by it during the burden and heat of the day are now sleeping in the dust near the old church." A similar, but even more urgent, statement could probably be made by at least two hundred of the churches in our rural towns in New England. But that fact does not justify our weaker churches in making a public and general appeal for help in order to meet current expenses. This appeal from Orleans carries neither the approval of the quarterly conference of the church, nor of the presiding elder of the district. We are not in sympathy with this practice of soliciting public help, which has become much too common and in many cases is without justification in fact. Our readers will, therefore, carefully scrutinize such appeals before responding favorably to them.

### OUR NEW YORK CORRESPONDENCE.

"Metropolitan."

I HEAR it asked on all sides, "Who is 'Metropolitan'?" Who is he that can speak of a Bishop without taking off his hat? He must be a Quaker and have no fear of the king. But I have heard no one question the facts as written. Indeed, my report of the action in the Missionary Board was vouched for by two who were present. As to the privacy of our Preachers' Meeting in New York, the idea is an empty fiction, a solemn jest, and on any Monday one can move about among the preachers after the meeting and hear everything discussed by both preachers and laymen with the most perfect freedom, and there take all the notes he pleases. It came out in the meeting that the chairman of the business committee was accustomed to prepare briefs of what was said and done, or, as on that morning, to send the reporters in advance to the speaker of the day for his notes. This is the solemn privacy of that door-locked, sentinel-guarded meeting. If a preacher in his desire to be often in the eye of the meeting, delivers himself of half-considered ideas about theology and practice, if he solemnly talks twaddle and is shown up there, his fame is likely to go out to the larger world.

Have you in Boston a P. P. P. in your Preachers' Meeting? We have one here, and I was told that the Private Professor of Proprieties gave a solemn lecture to any and all correspondents of newspapers, and especially to "Metropolitan," as to the great impropriety of speaking above their breath on anything that happens within the sacred precincts of the Preachers' Meeting. He illustrated from his own virtuous course as to how not to do it. My informant told me that the P. P. P. had the best of reasons that morning for his lecture, as some of his own peculiar, elaborately extemporaneous ideas had just been mercilessly exposed and ridiculed in the meeting.

There was one thing that could not and ought not to be held within the walls of that meeting, and that was the report of the splendid address made by Rev. F. M. North, D. D., on "A Greater New York and a Greater Methodism." It was a masterly production and worthy of a wide circulation. It discussed fearlessly the problems of the great city and its needs. He had given much time in collecting the data showing the relative growth of the population of the various churches within a radius of thirty miles of New York, within thirty years past. He showed that the growth of Methodism had here been nearly as rapid as the population, and that we were only second in the matter of growth among the Protestant churches. We have grown in this city from 9,000 to 15,000 in that time.

I am glad to speak with certainty on the fact that Dr. North is not to be wiled away from New York and his present position of corresponding secretary of the New York City Church Extension and Missionary Society by any church or salary, as he has declined his call to New Haven. There is no man in Methodism that has made so much of a study of the great social and economic questions of our great cities as Dr. North, and no man among us who stands

higher in the judgment of similar leaders of other denominations.

One of the most satisfactory evidences of our growth is now found in the opening of the new Temple Central Church. The old "Central Church," 7th Avenue and 14th Street, has been extended, and remodeled with a new front and interior. It now is more like a hall and has over 1,300 chairs or separate sittings, with seats within hearing for 800 more, and since its opening two weeks ago it has been crowded nearly every night. In many things this "Metropolitan Forward Movement" suggests the great English movement. In addition to all its religious meetings it has a splendid free musical concert every Saturday night, and a fine illustrated lecture on Tuesday nights. It has a surprised choir of boys and an extra amount of ritual. But it has at the head Rev. S. Parkes Cadman, a real leader and a great preacher—a man for the time and place. He combines the ability to discuss all the live questions of the hour with that of a genuine evangelist and soul-saver. He seeks to reach the great middle class of wage-earners. He is an organizer and knows how to make others work, and to gain the confidence of men of means. He has behind him that princely layman, John M. Cornell, and his friends to furnish the needed money. He has a number of paid and competent assistants, and is to have still more as needed. This church inherited the results of the previous two years' experimental work under Mr. Yelman. But since then its methods have been entirely changed. In the parsonage a number of small bed-rooms have been fitted up for the Drew students, who are to spend the time from Friday night to Monday in various kinds of religious work in connection with the forward movement. It is sure to be one of the notable things of our Methodism, and one of the most prominent religious movements in New York city. Several of our Bishops have preached and assisted in the new work, and it is now fully launched, having already a membership of over 600, with a large number of Circles and Unions for various kinds of work, but all organized as a regular Methodist Episcopal Church. Such a movement may be duplicated at other points in New York.

It is an effort to adapt ourselves to the new conditions of city life. It preserves all the fervor and fire of early Methodism with present-day wisdom and methods. It has had a valuable experience and seems now likely to become a great success. Much will be due to Mr. Cadman. But it will be found here, as in London, that if the methods of Hugh Price Hughes be right, the Lord will have in store plenty of others who can do the work as well as he. Mr. Cadman is leading the way, and within ten years we may have as many centres of this "Metropolitan Forward Movement" in New York.

Just now we are running two preachers' meetings at the same hour—one up stairs and the other down in the Book Room. The lower house has the advantage of numbers and interest. There is where General Conference delegates are made, bishops nominated and flayed, and appointments slated. I heard of one prominent man in correspondence with the delegates who is "sure to be made a bishop, or a secretary, or something." And as I listened I thought you would be interested to know of the coming man and "govern yourself accordingly." When a doubting Thomas (not myself) began to ask questions and wanted to know what the man had done for general or local Methodism except to draw large salaries, there was silence. Then he pushed his point and asked what book or public paper he had written, what legislation he was identified with, what he did represent beside No. 1. But his defender said, with confidence: "He will get there all the same." They went on to say that he was in intimate touch with Bishops and secretaries and spoke of them in the most familiar way as "John," "Charley," "Fitz," "Jim Buckley," "Dave Moore," etc. "He is a man of the people, and by the people, and for the people, every time. He is a communicative man, and dispenses most freely to everybody all kinds of information. Then, he has no opinions that embarrass him; he is about the only man that don't belong to some faction, and he is sure to be the chief mourner at the funerals of his rivals." And as the defender, "like master like man," walked away with the swell of a pointer pigeon, he said, "Don't you forget it." And then I moralized and said, "I'll not forget it."

Since my last letter there was a large and important meeting of about 100 of the leading laymen of New York Methodism, representing the various churches, protesting against the action of the Bishop presiding at the last New York Conference, dividing the old New York District into two districts. They uttered their protest to Bishop Ninde, who is to preside over the New York Conference at its approaching session. They urged various reasons against the change, and claimed that the necessity of supporting another presiding elder was a positive burden, and that there was no good reason for the division except that of the episcopal will. Bishop Ninde has a difficult and delicate question to settle, and the men who pay the bills hope to see him reverse the action of a year ago, which was taken without consultation with any one, and was sprung as a surprise at the end of the Conference. Such action may bring the churches of New York Methodism into harmony and unite the ministers and laymen, and it may not.



## The Sunday School.

### SECOND QUARTER. LESSON I.

Sunday, April 5.

Luke 24: 1-12.

Rev. W. O. Halway, U. S. N.

### THE RESURRECTION OF CHRIST.

#### I. Preliminary.

1. Golden Text: *He is not here, but is risen.* — Luke 24: 6.
2. Date: Sunday, April 5, A. D. 30.
3. Places: The tomb of Joseph, Jerusalem and its vicinity.
4. Parallel Narratives: Matthew 28: 1-10; Mark 16: 1-8; John 20: 1-12.
5. Home Readings: Monday — Luke 24: 1-12. Tuesday — John 20: 11-18. Wednesday — 1 Cor. 15: 1-11. Thursday — 1 Cor. 15: 12-32. Friday — John 19: 16-34. Saturday — Matt. 27: 57-66. Sunday — Matt. 28: 1-10.

#### II. Introductory.

In Joseph's tomb, sealed by request of the priests and guarded by Roman soldiers, Jesus lay in the embrace of death. A napkin covered His face and head, and His limbs and body were swathed in linen. He had power to lay down His life, He had said, and He had power to take it again; but as the hours sped on, there was no sign of returning life — no flush on the cheek, no flutter at the heart. The despair of the disciples would not have been lightened had they been permitted to unseal the stone and to gaze upon their prostrate Lord. Their hopes were utterly shattered. As soon as the women could prepare their spices and finish the burial, they would return to their former avocations.

But early on the dawn of the third morning, there was a movement in that closed sepulchre. Calmly, as if waking from sleep, He that was dead rose, and folded neatly the coverings of the grave and laid them in their place. Simultaneously with His rising the earth throbbed and quaked as in exultation, and the heavens sent down two flaming sons of light to unseal and unbar the grave for the Risen One to emerge. The affrighted soldiers fled, and the angels took their place as sentinels of the tomb. The first to reach the spot in the early gray of the morning were the faithful women, who, as they groped their way in the dusk, debated anxiously among themselves, "Who shall roll us away the stone from the door of the sepulchre?" But they found their difficulty more than solved when they reached the spot. No need of spices or unguents, for the grave no longer held its Victim. As they tremblingly entered it, they were awe-struck at beholding angels mounting guard, who asked them why they sought the living among the dead, announced that Jesus was risen, and reminded them of the predictions which He had uttered "while He was yet in Galilee." They recalled the words, realized their fulfillment, and returned with the strange tidings to the disciples; but "their words seemed to them as idle tales, and they believed them not." All the Evangelists testify to this reluctance of the disciples to credit the truth of the Resurrection. St. Luke mentions Peter's visit to the sepulchre, but says simply that, after looking into the vacant tomb and seeing the linen clothes, he returned to his home much perplexed.

#### III. Expository.

1. The first day of the week — our Sunday, the day after the Jewish Sabbath, of the events of which no record has come to us. Jesus had lain in the tomb Friday night, Saturday (day and night), and the third day was now dawning. Very early in the morning — "while it was yet dark" (John); "at the rising of the sun" (Matthew). The brevity of the twilight in Palestine will account for these apparent discrepancies. The change from dark to light takes place in a few minutes. They came unto the sepulchre (R. V., "the tomb") — the women mentioned in the preceding chapter, Mary Magdalene and Mary the mother of James. They had prepared spices Friday evening after the crucifixion, and "rested on the seventh day, according to the commandment." The spices consisted chiefly of myrrh and aloes. Nicodemus had already provided an abundance of these, but the women were either ignorant of it, or wished to contribute their share toward anointing the body of their Lord. Certain others with them. — Mark tells us that Salome also went to the tomb, and Luke adds Joanna.

Hence the first day of the week is called "the Lord's day" (Rev. 1: 10). The day of the Saviour's sepulchre

repose was the last of the Jewish Sabbath. The first day of the week has from that time to this succeeded to the honors of the Fourth Commandment (Whedon).

2. They found the stone rolled away — the great circular door-stone which had been rolled in its groove in front of the entrance, and subsequently sealed, and guarded by soldiers. The women had discussed how they should get the massive stone rolled away; but before they reached the place there had been an earthquake, and descending angels had dispersed the guard and opened the tomb.

The lesson is very beautiful. We have only to go on in faithful obedience, doing each day our simple duty, and never worrying about the difficulties that may lie in our path. An unseen helper ever goes on before us and prepares the way for us (J. R. Miller).

3, 4. They entered in. — Mary Magdalene only looked in. Mistrusting at once, on seeing the tomb open, that the body had been removed by the Jews, she hastened to go to Peter and John with the tidings, and probably, while on the way, met Jesus Himself. Found not the body. — "The coverings were there, but the body was gone. Whither? Had it been stolen and hidden? Who would have been the thieves — friends or foes? Not friends; for how could their faith be made heroic for their crusade against the world's unbelief for a theft and a carcase? Not foes; for it was their interest to prevent the disappearance of the body, that there might be ocular demonstration of the falsity of the predicted resurrection. The fact of the actual resurrection of our Lord is a rock of ages that never can be moved" (Morison). As they were much perplexed — "utterly at a loss" (Farar). Two men — men in form, angels in nature. Says Whedon: "It would seem that angelic beings can assume different forms and invest themselves with apparent habiliments, and present or withdraw themselves from sight as they please. So our Lord, in His resurrection body, could make Himself more or less known, as He chose, to His disciples." In shining garments — R. V., "in dazzling apparel." Matthew, describing the angel who rolled back the stone, says that "his countenance was like lightning, and his raiment white as snow."

5. As they were afraid (R. V., "affrighted"). — In the parallel accounts the angels bid them not to be affrighted. Why seek ye the living among the dead? — "Astonishing question! not 'the risen,' but 'the living One' (compare Rev. 1: 18); and the surprise expressed in it implies an incongruity in His being there at all, as if, though He might submit to it, 'It was impossible He should be holder of it' (Acts 2: 24)" (J. F. and B.).

A question God is always putting to us. It seems born in us to seek the living Christ in dead formulas and propositions, in past and buried deeds, and in dead works. Christianity is not the memory of a dead Christ to be cherished, but the companionship of a living, risen Saviour, to be shared. The Last Supper was to be the framework of a sacrifice without a victim, the empty space showing that the Lamb which had been slain was the living, risen Saviour, who in spirit and power is always present in the midst of His people, and especially at His communion table. The empty tomb, with the promise that the Saviour was still near them, to shepherd them, was another sign that He had but exchanged His bodily presence, limited by time and constrained by space, for a spiritual presence which knows no such confinements (T. M. Lindsay).

6. He is not here. — Their quest was in vain. The tomb was not the place to look for Him. He is risen. — The resurrection of our Lord is the culminating and crowning fact of Christianity. "Blot the resurrection out of the story of the Christ, and you may as well blot out the Christ Himself. Blot out the Christ, and you may as well blot out God" (Kennedy). Remember how he spake unto you . . . in Galilee. — "How remarkable it is to hear angels quoting a whole sentence of Christ to the disciples, mentioning where it was uttered, and wondering it was not fresh in their memory as, doubtless, it was in theirs (1 Tim. 3: 16, 'seen of angels,' and 1 Peter 1: 12)" (J. F. and B.).

7. Saying — so frequently; see chap. 9: 22, 44; 18: 31-33; Matt. 16: 21. How many Scripture passages there are which make no impression upon us simply because they seem impracticable, or run counter to our views or expectations! In Matthew and Mark the angels told the women to inform the disciples that Jesus would go before them into Galilee, and they would there see Him as He had predicted.

8, 9. They remembered his words. — Had they remembered them earlier, they might have saved themselves much grief and despair, and not a little expense. Returned from the sepulchre (R. V., "tomb") — "they departed quickly with fear and great joy" (Matthew); "they went out quickly and fled, for they trembled and were amazed" (Mark). In Matthew's account Jesus met them on the way and said "All hail!" They "held Him by the feet" and "worshiped Him"; He bade them not to be afraid, but to go and tell His "brethren" that He would go before them into Galilee. Told all these things unto the eleven. — "Through woman death was first introduced into the world; to woman the first announcement was made of the resurrection" (Hilary). The "eleven" now represented the apostolic body, as the "twelve" had previously done. To all the

rest. — The tidings were too good to keep. Every follower of the Risen One must be informed.

10, 11. It was Mary Magdalene. — She is described as one out of whom our Lord had cast seven devils. Her prominence among those of her sex who followed Jesus resembles that of Peter among the apostles. Joanna — the wife of Chuza, the steward of Herod Antipas. Mary the mother of James — not the wife of Zebedee, but rather of Alphaeus (Mark 3: 18) who is called in John (19: 25) Cleophas, or Clopas. Her son was called James the Less, to distinguish him from the brother of John. Seemed to them as idle tales — R. V., "appeared in their sight as idle talk." Believed them not (R. V., "disbelieved them"). — They were mourning and weeping, according to Mark's account, when the women brought the tidings — a vivid picture of the abject despair into which the death and burial of their Lord had plunged them. So strong was the sense-impression of the dreadful tragedy that faith was for the time blinded, or failed to act; or, possibly, they thought "Mary's nervous nature had made her the victim, for the time being, of some hallucination, or optical delusion" (Morison).

In the catastrophe of the Crucifixion their courage and fortitude had been lost. Recollections they no doubt had of His predictions of His resurrection, but their minds are incapable now of rising to the high level of so stupendous, so supernatural, a fact. This seems, indeed, strange, but the same thing is occurring every day to ourselves. We weep and mourn hardly the less for our friends just deceased from the fact that they are still living in soul, and will rise in the body at the last day. Sense so overcomes faith that we are overwhelmed with sorrow for the sad lot of those whom we fully believe to have gone to a better world (Whedon).

12. Then arose Peter (R. V., "but Peter arose"). — He, at least, was inclined to believe. Ran — with John, whom Luke does not mention. The fuller account is given in John 20: 2-10. John proved the swifter runner, but on reaching the tomb he halted. Peter, following, did not halt, but entered. Luke does not mention Jesus' subsequent appearance to Peter, in this connection. Beheld the linen clothes (R. V., "cloths"). — The way they were laid — evincing care, arrangement, the absence of haste — was noted by these two disciples, and encouraged their faith. Departed — "to his home" (R. V.). His meeting with Jesus (see verse 34) doubtless gave him cause for wonder and a desire to be alone.

#### IV. Illustrative.

1. All attempts to deny the historical character of the resurrection, and the subsequent manifestations of Christ, have failed. To suppose the apostles lied, as did the Sanhedrin (Matt. 28: 13), is a moral impossibility; that the resurrection was a mere reviving from apparent death is a physical impossibility; that the appearances were mere visions, ecstasies, having no reality outside the minds of the persons, is psychologically impossible; such visions are not so often repeated, nor to so many persons. Phantoms, visions, the result of too lively imagination, do not revolutionize the world. Consistency requires that those who deny the reality of the resurrection, deny the apostolic history also; and what is then left to account for Christianity — a fact which must be accounted for? (Schaff.)

2. Christ is the Resurrection; therefore His Source and Spring, His Author and Finisher, in a sense which no other can be. When He emerged from the tomb on the morning of the world's great Sabbath, He brought life and immortality with Him, by which the pearls of the deep sea before awaiting the plunge of the diver, the treasures before lying in the dark mine, were by Him seized and brought up to the light of day. Life and immortality were brought to light by the Gospel; and with this knowledge in our minds we seem to stand by the Saviour's broken sepulchre just as a man stands upon the shelving brink of the precipice from which some friendly hand has snatched him, shuddering as he thinks of the awful death that he has only

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just escaped. Look, and see the place where the Lord lay, and tremble — but rejoice with trembling. Is the stone there yet? If it is, if the stone is not yet rolled away, if the grave-clothes and spices yet shroud and embalm the corpse, then let the darkness come and blot out the sun, and bid a long, long good-night to all the world's hopes of life, for existence is a feverish dream, and death shall be its ghastly, but its welcome, end. "But now is Christ risen from the dead, and become the first-fruits of them that slept" (Punshon).

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## League Prayer-meeting, Topics

Rev. Matthias S. Kaufman, Ph. D.

## GENERAL TOPIC:

## Lessons in the Life of Christ.

"Brethren, I count not myself to have apprehended: but this one thing I do. . . I press toward the mark for the high calling of God in Christ Jesus." — PHIL. 3: 12.

## April.

## Topic: CHRIST AND THE SCRIPTURES.

April 5 (Rally Sunday) — Christ as a Bible Student. (For the Third Department.) Matt. 13: 3-9; Luke 4: 17-27. Or (Easter), "The Angel's Commission to the Women." Mark 16: 7, 8.

Ptolemy Lagi inquired of Euclid if there was not a shorter and easier way to the knowledge of geometry than he had laid down in his "Elements." To this the great mathematician replied: "There is no royal road to geometry." It is the simple old plebeian path of vigorous toil that leads to the heights. It is this same rugged path, too, that leads down to the depths of knowledge. Since the most profound of all truth is that which pertains to our spiritual relationship, including the immortal life, the Bible presents the one inexhaustible mine whence, by energetic effort, we may bring to view the golden nuggets of divine teaching. In this mine Christ Himself was a patient toiler and our example. This we conclude —

1. From the fact that while His native tongue was Aramaic and the Scriptures were in Hebrew it required labor to translate as He read.
2. From the fact that while the Scriptures were the message of His Father, yet being also human, He was obliged to resort to the same measures for their interpretation as are imposed upon us.
3. From the fact that He "grew in wisdom" as well as "in stature."

4. His numerous quotations evince Him not only to have been familiar with the context, but to have been a thorough student of the men and times of the various periods of Bible history.
5. Christ was apparently familiar with a third language — the Greek. Scholars assure us that in some of His quotations He purposely diverges from the Greek and presents the precise terms of the original Hebrew.

6. The books which appear most precious to Him were Deuteronomy, Isaiah and the Psalms.

## A DISMOUNTING VIEW.

In Matt. 13: 3-8, we see —

- (1) The sower scattering seed to the right and left while the birds quickly devour it. Lo! how much good seed is sown which is never allowed to take root!
- (2) A stony stretch of land, lightly covered with earth, from which the seed springs rapidly, is quickly scorched by the sun and withers. How many shallow-minded and shallow-hearted are here typified!
- (3) A thorny tract. The seed here finds the soil and springs up, but is choked by evil growths. Here the truth comes to no permanent effect because people allow worldly cares and anxieties to rob them of the better part.
- (4) What a pleasing picture now comes into sight! The ground is good. What a field and what a harvest! If the good seed are the children of the kingdom, as Christ affirms in another parable, then what golden harvests will be gathered! Happy Epworthians by the thousand, multitudes of Sunday-school students of the Word, hosts of earnest teachers and faithful toilers gathered at last into heavenly garner! The good ground may be rendered more productive by our personal faithfulness as well as by the dew of divine grace.

## SUGGESTIONS.

1. The purest and best gold of California was formerly obtained by digging deep. Thus may it be with God's Book. The most valuable truths must be sought after. They lie far down in this vast mine.
2. The fabulous records of pagan antiquity give an account of a wonderful mirror, endowed with properties so choice that, by looking into it, the possessor could discover any object, however remote. By means of it objects in the unknown future as well as in the dim past, in the blue vault above or in depths below, could all be seen. Some such mirror is the Bible, though far more valuable than the fictitious glass.
3. Lord Erskine asserted that whatever flow of ideas or command of language he might possess, he must attribute all to his persistent study of the Scriptures.

"Thy word is like a deep, deep mine,  
And jewels, rich and rare  
Are hidden in its mighty depths —  
For every searcher there."

April 12 — The Scriptures as a Defence.  
Matt. 4: 4, 7, 10; 15: 1-9; Luke 23: 46.

We live in a hostile world, ever pressed by hostile forces. They bear down upon us from all directions. These must be overcome or they will conquer us. In such a struggle are we to fit ourselves for eternal triumph. How evident is it that character-achieving is not a down-stream sail! We dare not float with the current in an undertaking so prodigious. I well remember one summer's recreation on the Illinois River, where a small canoe furnished my chief pastime. When the air was still and the oars in place, how listlessly the boat would glide along in its purposeless course! But when turned about to make my way

against the mighty current, it was necessary to ply the oars with vigor and to guide the boat. I must steer clear of overhanging boughs and snags and sand-bars.

Christ came into the world dominated by one supreme purpose. This aroused the enemy of all good and caused him to assail Christ vehemently. Thus was Christ put upon the defensive. —

1. In the wilderness temptation. How skillfully He wielded the sword of the Spirit in parrying every thrust of His fierce antagonist! The "It is written," persistently uttered, was too solid for Satan's spear.

2. In like manner, also, He defended Himself again and again when assailed by malicious men. With answers from the very Scriptures that they professed to believe He put them to flight.

3. Even upon the cross in His struggle with our last enemy, "He plucked His soul out of the jaws of death" in the use of that beautiful sentence from the Psalms: "Father, into Thy hands I commend My spirit."

## WEAPONS.

1. A holy purpose guarded and defended by Holy Writ gave Christ the victory. The same weapons are at the command of every Christian soldier.

2. If we are familiar with God's Word it will prove an arsenal from which we may select weapons exactly adapted to any possible foe or conflict.

3. Sometimes a wall of defence is needed. Then the whole great solid volume meets the demand. At one time a Belgian garden wall was the defence of Europe. It was at the battle of Waterloo. A yeoman had a garden of two acres near the scene of strife. It was enclosed by a strong wall and in the centre was a small house. By this wall some of the English were protected and in the small house some of the diplomatists found safety. It may be that this wall was the key to the situation. But for its strength the tide of battle might have turned against the allied forces and the destiny of mankind for centuries might have been seriously affected. God's Word is our defence in every Waterloo.

"Thy word is like an armory,  
Where soldiers may repair;  
And find, for life's long battle-day,  
All needful weapons there."

April 19 — The Scriptures as a Source of Inspiration. Matt. 12: 3, 4, 41, 42; Heb. 11.

In sailing on the Rhine from Bonn to Coblenz the sights are quite commonplace. But at the latter place the scenery changes. One flash of beauty follows another. Seated on deck you revel in enchanting views on either bank. One more charming than any yet fades slowly away, and you think it must be the last, when, lo! a sudden turn in the river reveals a new wealth of surpassing loveliness — more luxuriant vineyards, more picturesque bluffs, more splendid castles! Silver streams ripple along, dance in the golden beams, and cheerily leap into the sweeping stream "like smaller joys swallowed up in the bosom of a great gladness." Night glides gently upon the scene and throws her sombre mantle over the shoulders of the hills as you near the landing at Mayence. Now surely all is over. You drop your eyelids for a moment of rest. As you open them, again you are thrilled with delight. Along the shore and up the slopes lights, thousands of lights, shine forth in bewitching enchantment.

God's Word is a much more majestic and marvelous river. It is not a plain, straight stream, but a winding wonder of charming exhilarations. The farther we go and the more we view its ever-changing aspects, the greater inspiration does it impart. We need not stop at Coblenz, where the richer views really begin, but should lose no time in pressing on and on until at the evening hour gleams from heaven shall invite us to the glory for which we are thus prepared.

## INSPIRATIONS.

1. That Jehovah Himself is the responsible Author of this wonderful Book.

"Whence but from heaven could men unskilled in arts,  
In several ages born, in several parts,  
Weave such agreeing truths?"

2. The fortitude and fidelity of Old Testament worthies. Without doubt the examples of such heroes as Abraham, Moses, Daniel, David and Elijah were an inspiration to Christ in His work and sufferings.

3. To transfer one's self to the worlds in which Joseph and Isaiah and the other noble ones lived, and see what obstacles they overcame, what formidable foes they must have encountered.

4. To assimilate so much of the atmospheric elements created by these grand characters that we may move in an atmosphere redolent of faith and love.

## SCINTILLATIONS.

1. A diamond only can cut a diamond. No Scripture alone can correctly interpret Scripture.

2. Pearls do not lose their beauty though

underfoot of the unworthy. God's truth has its value whether men receive or spurn it.

3. "Each word of Thine a gem  
From the celestial mines,  
A sunbeam from the holy heaven  
Where holy sunlight shines."

4. Justification by faith was regarded by Luther as the crown-jewel of God's Word.

April 26 — The Guide Divine, Luke 10: 25-28; John 5: 39; Matt. 11: 9-14.

All day long had the fisherman toiled faithfully out on a western sea. His humble home was near the mouth of a river. But there were rocks, fierce rocks, that guarded the entrance to the stream, and these must be passed with the utmost care. Suddenly a heavy fog came up, and the fisherman was completely at a loss to know which way to turn. Just as he was nearly exhausted and in serious peril, he distinguished the sweet little voice of his daughter ringing out, "Father! Father!" Instinctively he turned the boat entirely about and replied, "Yes, my child."

"Steer straight for me, father," she again called out; and there floated to him her rescuing voice in the familiar strain, —

"I'll soon be at home over there,  
For the end of my journey I see;  
Many dear to my heart over there,  
Are watching and waiting for me."

What a beautiful little guide she was! Who would dare to predict the probable gloom had she not guided him along a safe channel? Such a guide, and immeasurably more reliable, is God's truth to us in many a rough sea overhung with darkness and threatened by rocks. As a guide it is, —

1. A chart. All that is necessary in a safe voyage to the haven of our highest development here and our glorification hereafter is plainly specified. Christ recognized the Old Testament as His guide and sought to direct His life thereby. When the lawyer came to Him with the inquiry as to how he might obtain eternal life, Christ asked of him, "What is written in the law?" God's law is our perfect chart.

2. A voice. When mists envelop us and darkness shrouds the path, then we have but to heed the voice of love in Christ's, "Come unto Me."

3. A hand. When we are very weak and cannot go aright without special support, then the Word will be to us a hand for safe guidance.

## VERITIES.

1. Man is prone to evil.
2. The Bible points out a sure salvation.
3. There is to be a judgment of "the quick and the dead."
4. The righteous shall enter into eternal bliss.
5. The finally impenitent shall go into everlasting punishment.

"Yes, sweet Bible! I will hide thee  
Deep, yes, deeper, in my heart;  
Thou, through all my life, will guide me,  
And in death we will not part.  
Part in death? No! never! never!  
Through death's vale I'll lean on thee;  
Then in worlds above, forever,  
Sweeter still thy truth shall be!"

Providence, R. I.

## Dover District Ministerial Association.

The winter session of the Dover District Ministerial Association was held at Haverhill (Mass.), Feb. 17 and 18. Monday's sessions were in First Church and Tuesday's sessions were held in Grace Church.

Monday, at 2 P. M., Presiding Elder Norris called the meeting to order, and W. S. Searle conducted the opening devotional services. E. E. Reynolds was made secretary. C. H. Farnsworth read a paper on "A Church Giant," which proved to be an interesting discussion of the very familiar subject of church debts. D. E. Miller read a paper upon "The Effect of the Eastern War upon Missions," treating of the war between China and Japan and its probable effect upon the general missionary efforts in China, Korea and Japan. W. H. Hutchin opened a discussion concerning the Episcopacy, treating especially the tenure of office and the increase of number. He advocated no radical change. General discussion followed. The general sentiment was evidently in favor of life tenure and no great enlargement of numbers. J. E. Robins read a paper upon "The Spirit of Methodism in No Time Limit." D. E. Miller spoke at considerable length, strongly advocating its retention. He advocated, however, that each appointment should be for a definite term of years.

At 7:30 J. H. Hooper conducted devotional services. J. H. Emerson preached a strong sermon upon the divinity of Jesus. W. T. Ellis, evangelist, who was holding revival services with Pastor Bowler, conducted an altar service. The service closed with glowing testimonies.

Tuesday, at 9 A. M., J. M. Bradford conducted opening devotional exercises. C. H. Smith read a paper upon "The Supernatural in Christian Experience," showing the marked evidences of supernatural agencies in the experiences of God's people in passing from death unto life. General discussion followed. Rev. J. A. Goss, Rev. L. B. Twichell (pastor of the Free Baptist Church), and Rev. J. W. Goodwin (Advent Church), of Haverhill, were introduced, as were also Evangelist Fischer, then holding services in our church at Centralville, Lowell, A. M. Shattuck,

supplying at East Hampstead, and W. A. Hudson, supplying at Taftonboro. The courtesies of the meeting were extended to these brethren. C. W. Dockrill read a paper upon "Future Punishment," which took strong orthodox ground and elicited an interesting and spirited discussion. J. D. Polson read a paper upon "The Supremacy of Reason and Conscience." The theme "Hindrances to Revival," was taken up, and Evangelist Ellis gave a short address. An altar service followed.

At 12:30 adjournment was made for dinner, which was served in an excellent manner in Epworth Hall by ladies from the two entertaining churches.

At 1:30 M. T. Olley conducted devotional services. A. L. Smith offered a resolution instructing the committee on a program for the next meeting to examine the records of the Association for the past two years and to ascertain what members have presented not more than two papers for that time, and to assign such brethren and no others to prepare papers for the next meeting. F. A. Tyler presented a sketch of a recent sermon. W. A. Webster gave a paper upon "Church Growth Determined by Life and Enterprise." It was a strong plea for a generous response on the part of God's people to the temporal support of God's church. F. M. Bates, of People's Church, Bradford, J. W. Chapman, of Mt. Washington Baptist Church, and Geo. E. Noble, of New Bedford, formerly a member of Grace Church, were introduced. Wm. Thompson gave an excellent paper upon "Prayer-meeting Methods," followed by a stirring paper on the same theme by J. H. Hooper. A. L. Smith read a carefully prepared paper upon "The Pastor in His Study," and O. S. Danforth one upon "The Pastor as an Evangelist." An interesting discussion followed.

In the evening the services were of the nature of an Epworth League rally. Mr. Edward Hodges, president of the City Epworth League Union, presided. Rev. Geo. H. Spencer gave an address on "The Power of Purpose," and Rev. Wm. Ramsden spoke on "Loyalty." Both were interesting and pertinent. Rev. J. A. Bowler closed the services with a revival talk and an altar service.

It seemed to be the mind of the brethren that it was a very profitable meeting. The attendance on the part of the people was encouraging. E. E. REYNOLDS, Sec.

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### N. E. Southern Conference.

#### Providence District.

**Hope St., Providence.**—Rev. J. S. Bridgford is closing a prosperous year at this church. The Sunday-school is in excellent condition, with a steady increase in attendance. The church services are well attended and the social meetings are seasons of interest and spiritual power. The Epworth League is especially helpful, the Mercy and Help department being the most active and useful, having made 158 calls on the aged, sick, and strangers, presented about 80 bouquets to the sick, given 82 garments and 12 baskets of fruit to the poor, and given \$32 in charity and \$10 to the Deaconess Home. An average of fifty-three at the devotional meetings shows that the Spiritual department is also doing good work. At the "church council" recently held, provision was made for all the current affairs of the year, and at the fourth quarterly conference the return of the pastor was enthusiastically requested and an increase of salary promised. The record of the year is an evidence of the difference between "talking up" and "talking down" a church.

**Tabernacle.**—An "Anniversary week" was celebrated with more than usual enthusiasm this year, March 8 to 13. The anniversary sermon was preached by the pastor, Rev. J. T. Docking, Sunday morning, March 8. A pentecostal service was held in the afternoon and a platform meeting in the evening, when addresses were delivered by George W. Smith, J. E. C. Farnham, J. W. V. Rich and H. A. Field. The day was full of interest and profit. A "rally," with speeches and greetings from the city clergy, was held on Monday evening. The King's Daughters gave a literary program on Tuesday night, at which Prof. Wentworth, of Boston, was the chief attraction. Wednesday evening was devoted to the Epworth League, and Rev. L. B. Bates, D. D., was the speaker. Thursday night the Sunday-school enjoyed a delightful service, closing with a love-feast. Friday evening the probationers gathered under the leadership of Mrs. Lucy L. Gardner. Ninety new members have been added to the church during the year, and Pastor Docking and those who have stood by him are to be congratulated on the good work accomplished.

**St. Paul's.**—Monday, March 9, was the forty-second birthday of the pastor, Rev. W. S. McIntire, and a genuine surprise was given him by his parishioners. On returning from his afternoon work he found his house filled with friends and a banquet awaiting him. After supper Mr. Olin Hill, on behalf of the officials, presented him with a complimentary address and an elegant Teachers' Bible. The pastor responded with thanks for the unexpected gift. He had hardly taken his seat when Mrs. G. E. Burlingame, on behalf of the ladies, presented Mrs. McIntire with a valuable gold watch. Pastor and people are mutually happy in the present relations and desire to continue them. The year just closing has been very prosperous.

**Pawtucket, First Church.**—Monday evening, March 16, a reception was tendered to A. J. Nickerson, who on the previous Sunday had completed twenty-five years of continuous service as superintendent of the Sunday-school. The exercises took place in the church parlors, and the attendance was very large considering the weather. Addresses were made by those associated with him in the work and also by T. P. Barnfield, superintendent of the Park Place Congregational Sunday-school. A pleasant feature of the occasion was the presentation to Mr. Nickerson of a handsome reclining chair from the members of the various classes as a token of their appreciation of his valuable services. The presentation was made by the pastor, Rev. C. W. Holden, and fittingly responded to by Mr. Nickerson. The primary class presented, through Miss Williams, a beautiful basket of roses to Mr. Nickerson. Music and refreshments added to the social nature of the occasion.

**Conference Notes.**—The manual and directory of the Conference is out, and shows that over two hundred ministers are to be cared for by the good people of Fall River. Great satisfaction is expressed that the ordination services are not to be held in a theatre or hall, but in a church. It is also a matter for thanksgiving that the ticket nuisance for admission to the Sunday services is to be discarded.

The Providence daily papers have named quite a number of men as candidates for the presiding eldership. We doubt, however, whether any one of the brethren named is really a candidate, although some of them might be persuaded to accept the office if Bishop Foster should request them.

Fifteen official visitors announced for our Conference assure us of being made fully acquainted with our various institutions and enterprises. We would suggest to the visitors that a little time will be absolutely needed for the business of the Conference. Remember the addition to the Beatitudes: "Blessed is the man who speaks short, for he shall be permitted to speak again."

#### Brockton and Vicinity.

**Preachers' Meeting.**—Rev. Geo. W. Hunt read a paper, "The Press, Secular and Religious."

**Brockton, Central Church.**—The work in this stronghold of Methodism has moved steadily forward during the year. There have been constant additions to the membership both by letter and from probation. The men's meetings in the city theatre, held under the auspices of the Y. M. C. A., are largely attended—from 500 to 1,300—and are resulting in the salvation of souls. Rev. C. M. Malden, the pastor of the church, is active in every good word and work.

**South St.**—Rev. Geo. W. Hunt is closing a very successful four years' pastorate. The spiritual and financial record during this time is something over which the church has just cause to be proud. Beside increased salary and extensive repairs and additions, there stands at Lynden Park a mission chapel valued at \$1,200 without a cent of indebtedness. The Sunday-school here averages over eighty, and an afternoon preaching service is well attended.

**Emanuel, Swedish.**—Rev. Herman Young, the efficient pastor of this church, who has been abroad for the last six months, is expected home in March. The work here has been ably cared for by Rev. P. O. B. Wallin.

**Franklin.**—The revival spirit prevails. A man 73 years of age has recently been converted. As he stood at the altar to be received on probation the pastor took the occasion to exhort those on the down-hill side of life to join this brother, and in response a man of 60 came forward and

they knelt together. It was a melting time. Rev. E. H. Dupuy believes in a constant revival.

**Pearl St.**—Rev. J. E. Johnson has received a unanimous invitation to return for the fifth year. The work during the four years has resulted in the spiritual and material good of the church. The Park Street mission, near the Stoughton line, has an average of forty at prayer-meeting and about the same at Sunday-school. Three were received on probation at the last communion.

**East Bridgewater.**—Rev. M. B. Wilson, the pastor, has just closed a series of special meetings. The church has been quickened.

**Cochesett.**—Steps are being taken to reseat the church and replace the present ceiling with the popular iron style. The money is in the hands of the trustees. The pastor's wife has been afflicted by a series of illnesses in the head. She has been a great sufferer for nearly four months. Revival services have been held and 3 received on probation. Rev. E. S. Hammond is pastor.

**Nantasket.**—This has been an exceptionally prosperous year for this church. Twelve have been received on probation and one by letter. The pastor, Rev. Kenneth C. Miller, has received a unanimous vote to return for another year. On Sunday, March 15, Mr. Miller occupied the pulpit at East Greenwich, R. I., preaching in the morning, and delivering his temperance lecture, "The Second Emancipation," in the evening.

**Holbrook.**—The League has given some very successful socials, a valentine party and a Junior exhibition being especially enjoyable. A series of special meetings have been conducted by the pastor, Rev. F. W. Coleman, assisted by neighboring brethren.

**South Braintree.**—The month of February was devoted to evangelistic services. Miss E. S. Tobey rendered valuable help, winning the hearts of the people by her clear, strong preaching and wise methods. Sunday evening, March 8, eleven new voices were heard in testimony as a result of the meetings. The finances of the church were never in better condition. The new repair shops of the N. Y., N. H. & H. Railroad are nearly completed. With this added boom to business the outlook for the work here is very hopeful. L. B.

#### New Bedford District.

**Sandwich.**—The pastor, Rev. C. N. Hinkley, has been unanimously invited to remain another year. The cottage prayer-meetings held by the Epworth League are growing in interest and attendance.

**Falmouth.**—Rev. J. E. Blake read a paper on "The Utility of Prayer," at the recent convention in the Pocasset Baptist Church.

**Acushnet.**—Yarmouth Camp-meeting Association has elected Rev. O. A. Farley, pastor here, as the agent. This responsible place, and on which so much of the comfort and no small part of the spiritual success of the camp-meeting depend, is undoubtedly well filled by the selection of Mr. Farley.

**Fairhaven.**—The people's services conducted by Rev. W. S. Fitch, the pastor, continue to interest large audiences. The singing is very attractive, and Mr. Fitch has introduced another feature—a prelude to the sermon, which gives him an opportunity to educate public sentiment on matters of current interest. The newspapers give generous extracts from both preludes and sermons. Mr. Fitch is having success in all departments, and is invited to return another year.

**Buzzard's Bay.**—The scurrilous account of the affair between Rev. Mr. Platt, of Pocasset, and Rev. N. C. Alger, of Bourne, published by the Boston Globe, is false in several very important particulars. The following are the facts: For three years our pastor at Bourne has been giving the people of Buzzard's Bay more ministerial service than they have had for previous years. About the first of March it has been Mr. Alger's custom to begin 3 P. M. services here and to continue them until August, some time after the 4 P. M. Monument Beach service begins. In August the service at Bourne is at 11 A. M., Buzzard's Bay at 2 P. M., Monument Beach at 4 P. M., and a prayer-meeting (at Bourne) in the evening. Not being able to sustain this pressure very long, Mr. Alger has usually omitted some Sundays at Buzzard's Bay until about October, then continuing them again until in December.

For the next three months, or until the last of February or first of March, he has given the Bourne people a Sunday evening sermon. All of this is well known to residents, but is necessary to an understanding of the present situation. A few Sundays before March 15 a Baptist minister, Rev. Mr. Platt, of Pocasset, without consulting Mr. Alger, went to the man who has the letting of the hall this year and secured a temporary use of the hall which had been used by Mr. Alger and where the latter had held a week-night service for over a year. To hold services here Mr. Platt had to ride three miles through Mr. Alger's parish. When Mr. Alger applied to the agent of the hall the agent expressed his willingness that Mr. Alger should have it, but asked him to write to Mr. Platt. He did so, and told him that he should commence services March 15, though he should have begun in February but for Mr. Platt's meetings. Mr. Platt refused to yield. Accordingly Mr. Alger, having written him that he had permission to use the hall, announced that he should resume services March 15. Arriving at the hall on the day set, Mr. Alger advanced to the table that serves as pulpit. What follows is Mr. Alger's written statement: "I placed my Testament and hat (on the table), when he (Mr. Platt) advanced and trembling with excitement raised his voice so all heard him distinctly: 'I propose holding this service, sir.' I replied, 'Very well, there will be no public controversy. I shall appeal to the proper authorities of the hall,' meaning the trustees. [It is a private affair.] Still louder he raised his voice, and then began the real attack: 'I am an accredited representative of the Evangelistic Association, sir. You are a pretty minister to announce a service, when I control the hall! You little, narrow, contracted soul! You ought to be brought before your Conference and expelled! God have mercy on your narrow, perverted soul! I had already declared that whatever was said would be kept strictly private between ourselves and settled as gentlemen, but perceiving his purpose to make the public scene, I sat down and kept my mouth shut, allowing him to do the whole talking. I took down his exact language in short-hand. I remained until the close of the service, and quietly withdrew, but not until a large number had expressed their detestation of his course and their sympathy for me. The people all through the town are against his abusive conduct and commend the course pursued by myself.' Some one either deliberately misinformed the Globe or its reporter. There were no 'waved lists,' and no personal encounter beyond the statements above.

**Whitman.**—Rev. O. E. Johnson has received a unanimous invitation to return the second year. The Epworth League has pledged \$175 for church music the coming year. The Sunday-school is steadily increasing, and opening and closing services have to be held in the auditorium of the church. Mr. Herbert Tripp is superintendent.

**Conference.**—The manual of this Conference has been mailed to all the preachers; if others desire a copy, they should send to Rev. W. A. Luce, Fall River. A one-cent stamp pays the postage. The promptness in issuing this di-

rectory and the amount of information it contains show that Mr. Luce and his aids propose to give the Conference every attention. It appears, also, that they confer titles on deserving laymen. "Rev." A. S. Weed is so honored. It looks well in print, and is more appropriate than many a D. D. thus bestowed.

ZION'S HERALD to Oct. 1 for one dollar, is just making an impression on this district. KARL.

#### Norwich District.

**Thompsonville.**—Sunday, March 15, was a red-letter day for this church. Enough money has been raised this Conference year to make church improvements at a cost of \$306.24, also to meet a \$400 debt, and \$90 for five years' insurance on church property; all current expenses are met, with \$51.41 balance in treasury for next year. Rev. J. Trogaskis, pastor.


### New Hampshire Conference.

#### Manchester District.

The pastorate of Rev. W. Woods at Manchester, First Church, is proving very successful. The congregations fill the house, and often extra seats are necessary at the Sunday morning service. Sunday evening everything is crowded. Souls have been converted all through the year. At the beginning of the pastorate, three years ago, the average attendance at the Sunday-school for the previous year had been 63; for the past year it has been 129, and the average for the past quarter is 154. A largely-attended quarterly conference, without a dissenting vote, asked the pastor's return for a fourth year.

Rev. H. D. Deets, of Newport, has shown himself a wise man. He has married a wife, and is therefore likely to be a much better and more useful pastor than ever. He brought the new helper home in time to be introduced to the Preachers' Meeting, that was held Feb. 24 and 25 in his church. At the close of the address of Dr. Bowley, who spoke at the League rally, a reception was tendered the pastor and wife. It was a very interesting occasion and shows the esteem in which the pastor is held by the people. A very urgent invitation to transfer to another Conference has been declined, much to the pleasure of the church, which desires his return. Revival services were held for a week recently, with excellent results. About twenty-five were at the altar seeking the Lord, nineteen of whom came at one time. The outlook is very good for the work of the Lord in this church. The Preachers' Meeting brought together a good number of pastors, and the discussions were very interesting and helpful. The secretary will send a detailed report of the meeting.

Claremont Methodists and the community at large regret the necessary removal of their pas-



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Should remember to use only two-thirds as much Cottolene as they formerly used of lard or butter. With two-thirds the quantity they will get better results at less cost than it is possible to get with lard or butter. When Cottolene is used for frying articles that are to be immersed, a bit of bread should be dropped into it to ascertain if it is at the right heat. When the bread browns in half a minute the Cottolene is ready. Never let Cottolene get hot enough to smoke.

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## Our Book Table.

**A History of American Literature, with a View to the Fundamental Principles Underlying Its Development. A Text-book for Schools and Colleges.** By Fred Lewis Pattee. Boston: Silver, Burdett & Ginn.

The author has here provided for the student a model text-book for the study of American literature. We know of no better manual for the purpose. It is at once brief and comprehensive, a guide to the masterpieces of our literature rather than a series of extracts or stock criticisms. The student can never learn literature by being told about it, or by studying gems gathered from larger works; he must have access to the works themselves. For the profitable study of literature in this way a guide is needed to give the general characteristics of the author and the conditions under which he wrote.

The study of literature is the study of the people who created the literature. We must know the men and women who wrote it and the conditions under which they wrote as well as the books themselves. This is what our author does. He points out the influences of race, culture, surroundings, antecedents, and personality. For instance, he finds in the character of the two peoples the difference between the literature of Virginia and New England. The traditions of the past, as well as the climate, the landscape, the culture and character of the men, give color to the literature of New England. The work is distributed into several periods, as the Colonial, the Revolutionary, and the Creative. The creative period begins with Irving, who had a field of his own in the Dutch elements of New York. Cooper had also the opportunity to depict a vanishing phase of life in the State. The second creative period begins with Channing and continues in such as Longfellow, Lowell, Holmes and Whittier. He gives account of those who have followed poetry, fiction, the essay, and history. Of the wide varieties in our literature he is thoroughly appreciative. While emphasizing the masters like Longfellow, Holmes, Lowell, Whittier and Bryant, he does not fail to do justice to the new literature of the South and West. With this manual in hand the student will know just where and how to read comprehensively and intensively.

**The Divine Life in Man, and Other Sermons.** By Rev. F. A. Noble, D. D. Price, \$1.25.

We have here a volume containing fifteen sermons by a popular Chicago pastor, the first one giving title to the collection. The author's method is incisive and suggestive. His texts and titles are aside from the beaten path, as: "Christ the Yea of God," "Spiritual Capital," "The Receptive Mind," and "The Increasing Christ." The sermons are distinguished for intellectual acumen rather than spiritual unction. They are bright, fresh and readable; they open the subjects treated in a simple and delightful way, abounding in evangelical truth presented in a clear, scholarly and forcible manner.

**The Art of Cookery.** By Emma F. Wing. Meadville: Flood & Vincent. Price, \$1.25.

Of all the arts of human society, that of cookery is at once among the most important and most neglected. Cookery requires knowledge, experience and skill; the kitchen is the laboratory of the chemist. The cook deals with the most subtle and powerful forces in nature; the boiling, baking, stewing, are but methods of producing chemical changes in animal and vegetable substances. The work of the cook is intimately related to the health, longevity, comfort and well-being of the family. A good cook is a benediction to society. But, important as it is, good cooking is the exception. We require experience in the persons who feed our horses, cattle and swine, but we put those in our kitchens to prepare food for ourselves and families who have the most meagre knowledge of the substances with which they are dealing and the delicate human interests they affect. But there are signs of reform. People are coming to realize the difference between good and bad cooking. Cooking schools are in vogue. Books on the subject are abundant; and while some of them are of a very cheap quality, made to sell, others possess merit. In making a book on cookery common sense needs to be mixed with knowledge. The improvement of common cooking is more important than the fancy touches. The author of this volume has furnished us an admirable manual for use in the home and the school. She treats, in order, of marketing, food materials, methods of cooking by boiling, baking, frying, etc., mixing, seasoning and serving. The subject is grasped in its wholeness, and every phase is touched briefly, clearly and sensibly.

**California of the South.** By Walter Lindsay, M. D., and J. P. Widney, LL. D. Third Edition. New York: D. Appleton & Co. Price, \$2.

The authors in this volume describe the physical geography, climate, mineral springs, resources, routes of travel and health resorts of Southern California, making a complete guide-book for the traveler, invalid and student. The book is admirable for the fullness and variety of its information and for felicity in the method and style of presentation. You not only have the country in outline, but the outline is well filled in with facts and descriptions. If you wish to know that part of the Golden State, you will find no better help.

**Three Gringos in Venezuela and Central America.** By Richard Harding Davis. New York: Harper & Brothers. Price, \$1.25.

By her boundary troubles with Great Britain Venezuela has of late come into unusual conspicuity, and the public is naturally desirous of learning something more about the country and

its people. This book of Mr. Davis meets that demand. Leaving New York, he landed in Belize, in British Honduras, and traveled thence through Central America to Caracas in Venezuela. He gives running descriptions of the countries through which he passed and of the people which inhabit them. He is a good observer, and understands well how to present such salient features as may be demanded by the popular taste. He grows enthusiastic over the beauties of Caracas, "the Paris of South America," describes the public men, touches the boundary dispute, and gives facts about the Panama Canal. It is an informing, chatty and enjoyable book.

**Christianity Vindicated by Its Enemies.** By Daniel Dorchester, D. D. New York: Hunt & Eaton. Price, 75 cents.

The admissions of enemies are always a favorite mode of proof. It has been a part of the cumulative evidence of Christianity. In this little volume Dr. Dorchester selects a few of the more striking admissions of opponents in favor of the doctrines of God, immortality, and the fundamental doctrines of Christianity. The subject is clearly and forcibly presented in the author's usually felicitous style. The book will be useful to the young Christian student.

**The Apotheosis of Mr. Trawley.** By R. Livingston Prescott. New York: Harper & Brothers. Price, \$1.25.

Infelix Trawley, a thriftless, gambling vagabond like his father, becomes installed with the St. Justs. He happened to be at hand when Nina St. Just and her brother Bertie fell into the sea from the pier on which they were angling. The rescue in the end made his fortune. In his effort to attain respectability he was aided by Dr. MacAdam, a burly Scotsman with a big wig and generous heart. When he loses his place with the St. Justs, the Doctor saves him from suicide, and nurses him through a severe sickness. The outcome of it all is that he secures the heart and hand of the faithful Nina St. Just, and mounts to a better position in society. The cant and hypocrisy of the social Pharisee are contrasted with rough and true sincerity.

**A Country Girl.** By Lillian Cornell. New York: The Irving Company.

The country has an undying charm. The flowers of spring, the new-mown hay of summer, and the golden grain and fruits of autumn, never lose their interest. Against such a background the author paints her country girl. The story is simple, healthful, and neatly told.

**Prophecy, or Speaking for God.** By Rev. Everett S. Stockpole, D. D. New York: Thomas Y. Crowell & Company. Price, 75 cents.

The term "prophecy" is an elastic word. The prophet may speak for God of the future, or present, or in a Messianic or denunciatory message. Dr. Stockpole deals with the various forms of prophecy, with the design of developing the doctrine of prophecy as it appears in the lives and teachings of the inspired messengers of God. The true preacher is a prophet; he has a message from God, and declares that message to the people. Candidates for the ministry and young preachers can read this book with profit.

**The Child Voice in Singing.** By F. E. Howard. New York: Edgar S. Werner. Price, \$1.

The author, choirmaster in St. John's Episcopal Church, Bridgeport, has had much experience in training child voices, and in this volume furnishes suggestions which will prove valuable to others engaged in similar work. In his nine chapters he gives much attention to the physiology of the child voice, and follows it with practical hints on the management of such voices.

## Magazines.

The Methodist Review for March-April is an admirable number in variety, adaptation and ability in treatment. The biographical sketch of the late Dr. B. F. Crary leads. Dr. Bovard, the author, has set forth the salient and best features of his subject. President H. A. Butts contributes a scholarly article in the "Conditions of Authoritative Biblical Criticism," giving the characteristics of the system of criticism that will be finally accepted by scholarship and the church. There are no less than three papers which will be suggestive to the members of the next General Conference: Dr. Neely considers the meaning of our title, "The Methodist Episcopal Church in the United States of America," as against the extension of our church abroad; Dr. Pearson furnishes a study on "The Constitution of the Methodist Episcopal Church;" and Judge Sibley and Dr. McCheeny discuss the paragraph on "Amusements" in the light of the constitution, "The Wisdom of the Egyptians" is learnedly presented by Dr. Fradenburgh;

and the "Divine Comedy" is treated by Prof. Kuhns of Wesleyan University. The editor discusses the power of appointment and the distracting of the episcopacy. Against the latter he offers three very strong reasons, making the best putting of the case we have anywhere seen. On the whole, this is both a live and solid number. The editor evidently improves with each issue. (Hunt & Eaton: New York.)

The Atlantic for March has unusual freshness. Henry Childs Merwin leads in an article on "The Irish in American Life," the first of a promised series on "Race Characteristics in American Life." Mr. Merwin is a sagacious observer of society, with the added power of graphic description. He will be remembered as the author of papers of striking interest on Tammany Hall. Sarah Orne Jewett continues her "Country of the Pointed Firs." John Fluke contributes an admirable historical study on old Virginia, in "A Seminary of Sedition." G. Stanley Hall of Clark University gives "The Case of the Public Schools" — the first of a series in which the compensation of teachers throughout the country will be discussed. Over a thousand teachers have been requested to give information. "The Presidency and Secretary Morton" is a discussion of one of the presidential possibilities, or impossibilities. "Two New Social Departures," by J. M. Ludlow, discusses the questions of international co-operation and the relation of the employer and the employed. There are, also, further memories of Hawthorne by his daughter; "New Figures in Literature and Art: E. A. MacDowell," by Edith Brower; and Eugenia Skelding's picturesque descriptions of "Lindisfarne." (Houghton, Mifflin & Company: Boston.)

The New World for March contains eight strong and finely-written articles. The viewpoint of the magazine is rationalistic. T. W. Higginson leads in an appreciative biographical sketch of his friend, the late Octavius Brooks Frothingham. John E. Russell follows in an article on "Miracles and Christian Faith," in which he shows that, however true miracles may be, they are not indispensable to Christian faith. John W. Chadwick gives his estimate of Huxley as a religious thinker and expounder. C. de Harlez shows that the Manchou Tartars are religiously mere fortune-tellers. John Watson furnishes an able article on "Leibnitz and Protestant Theology." C. C. Everett writes on "Paul's Doctrine of the Atonement," in which he refutes the evidence brought forward by Professors Bruce and Briggs. S. J. Barrows has an extended and excellent article on current "Tendencies in Penology." Prof. Toy closes with glimpses at the "Preprophetic Religion of Israel." (Houghton, Mifflin & Company: Boston.)

The American Journal of Sociology has fairly won recognition among the great journals of the time. The March number contains eight illuminative and scholarly papers. It has no clap-trap, no padding, no cheap writing; ability of a high order runs through all its productions. In this number Edward Allsworth Ross leads in an article on "Social Control" as a wise order of Providence, promotive of human welfare. Jane Addams treats household service as "A Belated Industry." Franklin MacVeagh furnishes "A Programme of Municipal Reform." Albion W. Small considers "Scholarship and Social Agitation." Charles P. Henderson tells of the "Rise of the German Inner Mission." George McDermot makes a "Note on the Term, 'Social Evolution.'" Shailer Mathews, in a fourth paper on Christian Sociology, discusses the nature and function of "The State." Lester F. Ward considers the relations of "Sociology and Psychology." (Chicago University Press.)

The March Missionary Review is, as usual, excellent in its make-up. It contains articles on "The Missionary Status in Turkey," the Liverpool convention, the "Needs of Mexico and Our Duty," "The Indians of Central America," "The Armenian Church," and "A New Missionary Uprising" needed. The Field of Monthly Survey and the International and Editorial Departments abound in good things on missionary work. (Funk & Wagnalls Company: 30 Lafayette Place, New York.)

Our Day, so long published by Joseph Cook in Boston, now falls from Chicago, and is published by Mr. Frederick L. Chapman, who built up the circulation of the Ram's Horn. The February number makes a fair showing. Among his editorial writers are Richard T. Ely, Carroll D. Wright, John G. Woolley, Booker T. Washington, Wilbur Crafts, and Anthony Comstock. Besides various briefs and lighter articles, the number contains: "Christianity's Foundation," by Prof. Ely; "How to Free the

Negro," by Booker T. Washington; and "The Autobiography of a Criminal." (Our Day: 133 La Salle St., Chicago.)

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## Obituaries.

**Hall.**—Isaiah Hall was born in Greenwood, Me., July 15 1813, and died in Mechanic Falls, Me., Dec. 8, 1896.

Mr. Hall was scudily converted to God in September, 1850, at a camp-meeting in Paris, and was baptized in '54 or '55 by Rev. W. F. Partridge, in Waterford. In 1856 he married Miss Rosella C. Pike, of Norway, Me., who has been a faithful helpmate and now greatly misses him. Coming to Mechanic Falls in 1858, he remained here the rest of his days.

Mr. Hall was a diligent, prudent, hard-working man and a happy Christian. He took great delight in family worship, was a reader of ZION'S HERALD almost to the last, and was constant in his attendance at the Lord's house in the days of his strength.

A partial stroke of paralysis rendered him quite feeble during his last year, but, enfeebled as he was, he was seen on the street occasionally with a kind word and a grasp of the hand for young and old; and he also visited the sanctuary as long as his strength permitted. His last sickness was brief, but he was ready to go. He told the writer that he often awoke in the morning singing, "Glory to God! I'm at the fountain drinking."

By request of Mr. Hall, Rev. W. B. Bartlett, a former pastor, attended the funeral, being aided by the pastor, Rev. T. P. Baker.

A. W. WATERHOUSE.

**Pottle.**—Annie A., younger daughter of William and Thankful O. Pottle, of Mechanic Falls, Me., died Jan. 23, 1896, after a brief illness, aged 14 years.

Annie was a thoughtful child. She had a tender interest in the loved ones at home, and for others who were about her. To Grace, her only sister, she was deeply attached, and is sadly missed by her. Her kindness of heart extended, also, to the dumb animals. She loved the place of public worship and the Sabbath-school.

She was impressed, when taken ill, that it would be her last sickness. To her grandmother, who sat by her side during one of her last days, she said, "Grandma, did you know that I have been praying, and trying to live a better life since the new year began?" Later on, she asked her grandmother to pray with her. A silent prayer was offered. When this was over, Annie responded, "Amen."

She was a singer, and received much comfort during her last days from some of the songs she loved. Two of these—*Sons Sweet Day, By and By*, and *Go, Bury Thy Sorrow*—by her request, were sung at her funeral.

During the last fall she prepared with great care her flower-beds and bought the seeds in readiness for the coming spring. Other hands may sow the seeds, but her dear hands now have employment in heaven. To her schoolmates, to parents and sister, and all other relatives, may hers be "beckoning hands," leading to heaven.

A. W. WATERHOUSE.

**Hatch.**—Sarah (Murphy) Hatch was born in a log-cabin in Hope, Maine, Jan. 8, 1802, and died in Plattsburgh, N. Y., March 3, 1896.

Mrs. Hatch was converted early in life and joined the Methodist Church. In 1842 she was married to John Hatch and assumed the care of his two daughters, then in their infancy. She faithfully filled the place of mother to these children and they, now well advanced in life, bless her memory. About twenty years ago, having been a widow for ten years, she came to Haverhill, Mass., where she resided till two or three years ago, when she removed with her daughter to Plattsburgh, which is just over the New Hampshire line.

Till within three years her health was remarkably good, her hearing was good, and she could read without the aid of glasses within a year of her death. Naturally quiet and retiring, she was yet always ready for Christian duty, and her prayer-meeting testimonies are remembered in First Church, Haverhill, because of their earnestness and thought. Her long earthly life of ninety-four years forms but a brief prelude to the blessed life that shall never end.

J. A. B.

**Holbrook.**—Amos A. Holbrook was born in Upton, Mass., in 1845, and died at West Medway, Mass., April 19, 1896.

Born of earnest Christian parents, Mr. Holbrook was led to dedicate himself to God at fourteen years of age. Since that time he was always found in the work of his Master, which work was ever his delight. Feeling that his country needed him, Mr. Holbrook volunteered his services in the late war, and showed the same earnestness and courage there that he ever displayed in his humble Christian walk at home. In January, 1878, at Uxbridge, Rev. Jefferson Hascall, presiding elder of the Worcester District, licensed our beloved brother to preach. He was instrumental in the formation of the M. E. Church at Upton and earnestly labored for its welfare.

The last years of his life were spent more quietly at his home in West Medway. Here the Methodist church found much work for him in securing his services as class-leader, steward, and superintendent of the Sunday-school. The G. A. R. of Medway also found him an active member and officer.

Mr. Holbrook was faithful to his work day by day. During his long sickness he was very patient and ever realized that God was close to him. Everybody seemed to recognize in him a true and loyal Christian.

The deceased leaves a widow and daughter (Mrs. Charles Adams) to mourn their loss.

H. E. B.

**Foster.**—Thomas B. Foster was born in Allford, Lincolnshire, England, Jan. 30, 1818, and died in Manchester, N. H., Dec. 31, 1896.

His father was a Wesleyan local preacher, and in his early days had seen John Wesley. When Thomas was only eight or ten years old the family moved to Canada. In a revival at Phillipsburg in 1833 he was converted and united with the Methodists. He was married in 1839 to Jane A. Deal. In 1872 they came to Manchester, where he has since lived.

He was a member of St. Paul's (the Tabernacle) Church was organized in 1875. When this was dissolved and the mission now known as the St. James' Church was projected, he and his wife and four daughters at once identified themselves with the new movement. He was first on the list of stewards and the first class-leader of St. James' Church. This office he had held in Canada, in St. Paul's, and in the Tabernacle Church, all together more than forty years. That he should have held this influential and important office during nearly all of his active life, and that in five or six different churches, is a proof both of his ability and adaptation to the work.

He was sorely bereaved in the death of his wife in December, 1884, and for several years past he has been more or less broken in health,

mind and memory. The announcement of a call from his pastor always seemed to open the flood-gates of his soul. At times when he could not recognize his own children, he was perfectly rational concerning his personal salvation. He proved to others in these hours of partial mental darkness that the Christian life was the real life, and that salvation through Christ was a deeper, richer experience than all beside.

His brother, Rev. W. W. Foster, of the Troy Conference, a sister, and eight of his thirteen children survive him. The eldest son, William, has for many years been class-leader in Haverhill St. Church, Lawrence.

L. D. B.

**Oxford.**—Sarah Ann Oxford died in Cambridge, Mass., Jan. 31, 1896. She was the daughter of Thomas and Nancy Nash, and was born in Boston, June 14, 1819.

All her life was spent in Boston and the immediate vicinity. During the pastorate of Rev. Thomas Peirce at the old Benet St. Church, in 1840, she was happily converted to God, and retained to her death the consciousness of her acceptance through faith in Jesus Christ. May 19, 1844, she was married to Charles W. Oxford, in the Benet St. Church, the ceremony being performed by Rev. Mark Trafton; and it was his privilege and a source of great gratification to all that at the celebration of the golden wedding of Mr. and Mrs. Oxford in May, 1894, Dr. Trafton participated in the delightful occasion. Mrs. Oxford was naturally of a retiring disposition, and while greatly attached to her friends, had not the strength to mingle in promiscuous gatherings. In recent years she was physically unable to attend religious services, but was always intensely interested in all that pertained to the prosperity of the church of her choice. She cheerfully aided by her means, as opportunity presented, the work of the church, and remembered Grace Church, Cambridge, by a handsome bequest. By her bright and cheerful piety, the home life of the Oxford family was made exceedingly beautiful, and her loss is and will be greatly felt by husband and friends.

Her final illness was comparatively brief and her end peace, she remarking to her pastor, "Jesus as ever is exceedingly precious to me."

W.

**Hathaway.**—In Mechanic Falls, Me., Jan. 4, 1896, Mrs. Polly B. Hathaway, at the advanced age of 91 years and 4 months, fell "asleep in Jesus." She was born in Hebron, Me., Dec. 8, 1804, her maiden name being Polly Barrows.

In January, 1824, she was married to George Hathaway. Their early married life was spent in Hebron, thence they moved to Gray, remaining there until 1838, when they came to Mechanic Falls. Her husband went to the heavenly rest nine years since. Nine children were born to them. The first three of these were boys, who died when quite young. One daughter, Mrs. Sarah J. McCann, of Westbrook, died five years ago, and two sons and three daughters survive the mother.

Mrs. Hathaway was reared in a Baptist home, but early felt that her religious sympathy was with the Methodists. In accordance with these feelings, during the time of the great revival in this place in '57 and '58, under the labors of Rev. Ezekiel Martin, she joined the M. E. Church, of which she remained a worthy member until death.

She was a sunny, hopeful Christian. Her last illness was of a very trying nature, but her Christian patience and cheerfulness were seen through it all. During this last sickness she was most tenderly cared for by her son Albert and his wife. This loving care was highly appreciated by her. This son had never been away from the mother over three months at one time during the fifty-one years of his life, and had always lived in the same house or on the same street with her.

All the children and two grandchildren were permitted to be present at the funeral services. These were conducted at her home by her pastor, Rev. Thos. P. Baker, assisted by the writer. A precious Christian mother, a highly esteemed friend and neighbor, has gone from among us. "Blessed are the dead which die in the Lord, from henceforth."

A. W. WATERHOUSE.

**Benton.**—Benjamin D. Benton was born in Tolland, Conn., Feb. 22, 1806, and died in Stafford Springs, Conn., Feb. 15, 1896.

He was converted at the time of the "great reformation" in Tolland, under the labors of Revs. Paul Townsend and Heskiah Ramefield in 1829 and 1830. He soon united with the Methodist Episcopal Church and for many years was an active church worker.

His later years were spent in Stafford Springs. The usual infirmities of old age were aggravated, in his case, by rheumatism, and it was a sight at once pitiful and inspiring to see him regularly defy his disabilities and walk the short distance from his son's home to the church that he might join in the worship of God. This he continued to the very last. His voice was heard occasionally in testimony, but his naturally retiring disposition made it difficult for him to speak much in public in his old age.

In his prime Father Benton was a New Englander of the best type—strong physically, mentally and morally. His native town repeatedly honored him with various local offices, and in 1865 he represented the town of Tolland in the State legislature. A man who was his neighbor fifty-six years says, "I never knew him to have an unkind word with any man."

He was a brother of Rev. Erastus Benton, who

was for over fifty years an honored minister in our church, and of Julia A. Townsend, wife of the late Rev. Paul Townsend, another revered member of our Conference.

Father Benton's illness was brief. At the last his faith became strong, even triumphant, and the voice usually so quiet was frequently heard praising God.

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## Review of the Week.

Tuesday, March 17.

- Negotiations to end the Venezuelan dispute now in progress.
- Work to shortly begin on the great Hudson River bridge.
- Announcement made in the House of Commons that England will support the Italians against the Dervishes.
- A British steamer destroyed by an explosion at Bona, Africa, and 41 persons killed.
- The Czar of Russia confers on King Menelek the highest military decoration of the Empire.
- Mr. Lodge in the Senate speaks in favor of the educational qualification for the restriction of immigration.
- The Southern Union depot projected for this city at the foot of Summer Street, to be the biggest in the world, and to cost several millions.

Wednesday, March 18.

- The Kentucky Legislature adjourns; no U. S. senator elected.
- Opposition in the Senate to the "intervention" feature in the Cuban resolutions.
- France and Russia angry at England's movement against the Sudan.
- The House Naval committee agree to report favorably for four new battle-ships and fifteen torpedo boats.
- No union proposed between the Panama and Nicaragua Canal interests.
- The *Pull Mall Gazette* to apologize for its criticisms of Lady Henry Somerset and to pay costs, if the libel suit is withdrawn.
- More than 130 persons frozen to death in a single night in the Government of Orel, Russia.
- The Fogg Art Museum at Harvard disfigured with red paint by mischievous students.

Thursday, March 19.

- Gen. Collazo, with 57 men and a large amount of war material, successfully landed in Cuba.
- A powder plant near Kingston, N. Y., blows up; five men killed.
- The New York World charged by Commissioner Roosevelt with publishing forty-one statements of crime as news that were deliberately false.
- Mr. Vest in the Senate attacks the President for his home mission speech; the resolutions censuring Ambassador Bayard discussed in the House.
- New York business men appeal to Congress to refrain from disturbing the country by discussions of war and free coinage.
- A sharp fight at Candelaria, Cuba; both sides claim the victory.

Friday, March 20.

- The Triple Alliance agree to the use of the Egyptian fund for the Sudan campaign; France outspoken in her opposition.
- The Masonic Temple with other buildings burned in Providence; loss about \$500,000.
- Fifteen hundred Italians held as prisoners by Menelek.
- A scheme discussed in Washington for uniting free silver and protection as a national issue.
- Secretary Morton advertises for seeds; 15,000 packages to be delivered to each member of Congress.
- American capitalists purchase the entire street-railway systems of the City of Mexico; \$7,750,000 paid.
- Debate in the Senate on the Cuban belligerency resolutions continued by Messrs. Stewart, Gray and others; the Bayard resolutions still before the House.

Saturday, March 21.

- The House passes the resolutions censuring Ambassador Bayard by a vote of 180 to 71.
- Gen. Neal Dow celebrates his 92d birthday.
- The Massachusetts House committee on Elections report a bill granting municipal suffrage to women.
- Eight American athletes (four of them Princeton students) sail for Athens to take part in the proposed Olympic games.
- A report that the Khalifa has proclaimed a holy war and summoned all Dervishes to enroll under his banner.
- The Dominion Government sends a commission to Manitoba to settle the school question.
- The battle-ship "Massachusetts" makes 15.8 knots on her builder's trial trip.
- Italy's war credits passed by the Deputies by a large majority.
- Arrest of Edward A. Jarvis, a fifteen-year-old boy of Cambridge, who confesses to have set nine fires within a week.
- Ballington Booth cuts down the name of his organization to "The Volunteers."

Monday, March 23.

- The Dervishes attack Sabderat Pass and are twice repulsed by the Italians.
- Negus Menelek demands an indemnity from Italy of \$5,000,000 in gold.
- Lord Salisbury declares that proposals for arbitrating the Venezuelan dispute are now before the government of the United States.
- President Cleveland issues an order which extends the civil service provisions to practically the entire Indian service.
- Burning of the building in Washington used by the U. S. Census Bureau; valuable records soaked or ruined.
- Suva, the capital of Fiji, destroyed by a hurricane.

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ZION'S HERALD will be sent to Oct. 1 for \$1. It is urgently desired that our people read the reports of the six Annual Conferences to be held in April, and the proceedings of the General Conference to be held in May. The editor intends to be present during the entire session of the General Conference to report the important proceedings. As is our custom, we have arranged for several new and attractive features for the summer months. Send names, at once, with remittance, to the publisher, or hand to your minister. This is an unusual opportunity to secure the paper for seven months for

# \$1.00.

## The Conferences.

(Continued from Page 13.)

Misses Hattie Laurian and Grace Law. Miss Mabel C. Hartford gave an inspiring address, which was followed by the Children's Hour, conducted by Mrs. Harrison. The Junior League of the local church was present in a body and highly entertained the audience. Mrs. C. W. Rowley was elected recording secretary, and it was voted to hold the next meeting in October. The evening service was one of great interest, many coming to hear Miss Hartford's address. The convention on the whole was very successful. The Nashua ladies outdid themselves as regards lunch and all the arrangements for the meeting. The attendance was large at all the services of the day.

### Concord District.

Concord, Baker Memorial. — In his pastorate of four years Rev. G. M. Curi has received nearly 200 members into this church. A new church edifice has been built in the meantime, costing, with furnishings, etc., over \$16,000, of which only about \$1,300 remain unpaid, and most of this is pledged in good subscriptions. A grand achievement, especially so considering the condition of business in this city for two years past.

Concord, First Church. — Rev. Eliza Snow, the present pastor, has seen in his first year in this church a good measure of prosperity. The church edifice has been renovated, improved and beautified by an expenditure of \$3,000. The congregations are large and finances for current expenses assured. Money for the purchase of a parsonage is being generously subscribed. One sister has pledged \$1,000, another one \$500, and one brother another \$500 for this object.

Monroe and North Monroe. — The committees of the two quarterly conferences of these churches, raised to consider and determine the matter of the purchase of a parsonage, have voted to buy the one rented the past five years or more. This is wise, and shows a healthy spirit of enterprise in the church.

Probable Changes. — Twenty-eight congregations on this district are likely to have new pastors and twenty pastors new churches assigned them at the next Conference if their wishes shall be granted. Four of these pastors have served the full term of five years, five of them for three years, and others a shorter period. One will be superannuated, and one has withdrawn. The great responsibilities and cares connected with planning these many changes, this presiding elder is glad to divide with his confreres, and is more than satisfied to have the ultimate and final responsibility rest upon the Bishop.

Blanks. — Any pastor who has not received blanks for Conference statistics and for lay delegates will please write the presiding elder and they will be forwarded.

An error in the *Christian Advocate* was corrected in a brief paragraph by this correspondent in *Zion's Herald*. The error was acknowledged, but the omission to say something not deemed material to the correction by this writer, has been made the inspiring occasion of two editorials in the *Advocate* aimed at him. The captions used are not justified by the subject matter, even as stated by the editor, and they contain what comes very near personal defamation. In the last editorial more light is called for in regard to the statement that the presiding elder invited Dr. C. D. Hills to review Senator Chandler's address and to do it at the Wells Camp-meeting last August. As this is asked in a way to imply something obscure or doubtful about the matter, the following letter from Dr. Hills will possibly make it plain: —

Manchester, Feb. 24, 1896.

MY DEAR BRO. KENNER: After reading in the *Christian Advocate* an article concerning my address at Wells Camp-meeting, I thought to write you a statement of my recollection of the matter. Immediately after Senator Chandler made his address you wrote me stating that it ought to be answered and you urged me to do it. Whereupon I wrote to Senator Chandler asking if he included Methodism in his charges, and requested a reply for publication in the *Manchester Union*, in which paper his address was printed. He did not answer my letter of inquiry, and after a suitable waiting I replied to your letter that I would answer Senator Chandler's address at the coming conference. Before and during the meeting you thoroughly advertised the matter, and after the delivery of my reply, at your suggestion, the congregation voted that it be printed in the *Manchester Union*. U. D. HILLS.

After a correspondence continued through six years in *Zion's Herald*, having reference to district matters and to other things, the writer desires, in this his last letter from his district, to acknowledge the invariable courtesy of the

editor, in receiving patiently and publishing so fully the matter sent him, and sometimes with thanks therefor. May the writer's successor receive as kindly consideration from the *HERALD* editor and publisher, and wholly escape the criticisms of the "great official." B. C. K.

## New England Conference.

Boston Frenchers' Meeting. — The report of Monday's meeting, covering the discussion of "The Amusement Question in the Methodist Discipline," is crowded out by the unusual pressure upon our columns, and will appear next week.

The subject next Monday will be, "Desirable Modifications in Our General Superintendency," opened by Rev. J. H. Pillsbury.

### Boston South District.

Brookline. — At the fourth quarterly conference, held last week, an appreciative resolution in favor of the return of the pastor, Rev. W. I. Haven, was unanimously passed. The vote was read to the congregation on the Sabbath by Dr. Jacobs as an item of information, when R. A. Flanders moved its adoption, and the whole house arose in enthusiastic response. The year has been one of great care and labor on the part of both the members of the church and the pastor. There has been a constant effort at money-raising to complete the church edifice. The pastor has been obliged to take a leading part in soliciting funds. As a result of their constant effort in this special direction the current expenses had been allowed to fall in arrears. The deficit for the year and some bills of former years made \$1,200. At the close of his sermon on Sunday morning the pastor said he would like to see this indebtedness wiped out before Easter, and asked the people to send up their names, with amounts. In about fifteen minutes the secretary found that \$1,204 had been pledged. Everybody offered, and offered freely. The society in Brookline, now growing to a considerable church, possesses remarkable vitality. If it had had any capacity for dying, it evidently long ago would have perished amid the vicissitudes of its history; but its members have struggled against fate, finding friends who have lent a hand to help them on to success.

Plainville. — The bright and energetic young society at Plainville dedicated their new vestry on Tuesday, March 17. The sermon in the afternoon was preached by Rev. C. A. Littlefield, and in the evening by Rev. Dr. J. W. Hamilton. The pastor, Rev. Arthur Dechman, is doing an excellent work with this church, and pastor and people deserve success.

### Boston East District.

Gloucester, Bay View. — The return of the pastor, Rev. M. G. Prescott, for the fourth year, is unanimously desired. At the recent quarterly conference a splendid showing was made. The church is in an excellent condition temporally and spiritually.

### St. Mark's Church, Brookline.

OUR new church in Brookline approaches completion. The Sunday-school rooms and the ladies' rooms are nearly finished. These rooms occupy the southern portion of the building on the street level. Over them is the chapter hall, and below them the commodious dining hall. There are in all six vestries, including the pastor's study.

During Holy Week special services will be held in the vestries every evening except Saturday. Rev. F. N. Upham will preach Monday evening, Rev. Dr. J. D. Pickles on Tuesday evening, Rev. Luther Freeman on Wednesday evening, Rev. Dr. W. E. Huntington on Thurs-

day evening. The Lord's Supper will be administered at this service. Rev. Dr. J. H. Mansfield and Rev. Dr. David Sherman assisting the pastor, Rev. William I. Haven. On Friday evening there will be a service of prayer and consecration.

The first Sunday services will be held on Easter Sunday, when the meetings in the Town Hall will be discontinued. There will be an early morning prayer-meeting at 7 o'clock, morning worship at 10.45 A. M., a special service in which the Sunday-school rooms will be dedicated, at 4 P. M. Hon. Edward H. Dunn will speak on "An Old-fashioned Methodist Sunday-school," and Rev. Dr. J. H. Mansfield will conduct the service of dedication. There will be an Easter concert by the Sunday-school in the evening.

It will be good news to all who have been interested in this enterprise to know that notes outstanding against the church to the amount of \$15,500 have been canceled, and that \$12,500 in cash has been paid by the estate of the late James Rothwell into the treasury of the church to balance an equal amount which has been paid in by the subscribers to the building fund. All the contracts for the completion of the entire building have been let except that for the pews, and work is rapidly progressing on the general church, so that the whole building will be ready for dedication in the early summer.

A course of Hood's Sarsaparilla this spring may be the means of keeping you well and hearty all summer.

## Essex Social Union.

ALTHOUGH a stormy evening, March 16, ninety members of this flourishing Social Union assembled at its regular monthly session. Hon. J. F. Almy, the president, and the inspiration of this Union, was in charge. Rev. W. A. Thurston, of Beverly, invoked the Divine blessing.

The address of the evening, which was very scholarly and interesting, was made by Mrs. C. H. Stackpole, of Peabody, upon "Correggio." The lecture was illustrated by a series of fine stereoscopic views, reproducing many of the best works of the artist, the apparatus for showing these pictures being operated by Rev. J. H. Humphrey, of Marblehead. Mrs. Stackpole said that Correggio was an Italian painter born in 1494, whose name, Antonio Allegri, has become almost obsolete, he being known far and wide through the world of art by the name of his birthplace, a small town near Modena, now called Reggio. He was educated under the direction of an artist of meagre ability. He was the first among moderns to display that grace and general beauty and softness of effect, the combined excellence of design and color with taste and expression, for which he is still unrivaled. Almost before he had won the great masters, he became a master in a style all his own. He was the founder of what is termed the Lombard or Parma school of painting. As was shown by the many reproductions of paintings by the master, Correggio was especially happy in painting the faces and forms of children, and almost none of his many paintings are without a number of little cherubs or genii. Many of his canvases are of Madonnas and child Christs. Above all, the paintings of Correggio are characterized by a simplicity and boldness of conception, whether treating of Biblical history or ancient art. Several of his Madonnas are said to lack soul, but they surely do not lack beauty. His child Christs are not divine, but thoroughly human in their loveliness.

Eight new members were admitted, and the limit of membership for the ensuing year fixed, while measures were taken to insure the growth and success of the Union for the coming twelve months.



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